

Rulon and Owen Allred

Presidents of the Priesthood & Prophets of God

Study Guide Overview

Rulon & Owen Allred were brothers, Apostles, Prophets and Presidents of the Priesthood. They lived exemplary lives, revealed the will and word of God, and perpetuated all of the doctrines, laws and ordinances of the Gospel.

Study Suggestions -

Begin your study with prayer, praying for God to reveal the truth to you through His Spirit.

Read the following passages (included with this guide) -

Rulon Allred

- Journal excerpts regarding his calling
- Sermons about his conversion
- Personal / Audio testimony of Rulon
- Spiritual experiences

Owen Allred

- Biography from youth magazine
- His testimony & Video interview
- Spiritual experiences

Note: Two more sermons of Rulon and Owen are in the Appendix

Answer the study questions – on the next page

Be conscious of the Spirit throughout your studies, and close with prayer.

Make a list of any additional questions you might have, to share with the Seventy who gave you this guide.

Next Study Guide -

We will summarize the points made in previous study guides, especially as they relate to succession, and the claims made by spurious Fundamentalist groups and Independents.

Questions to Ponder

Did Joseph Musser consider Zitting or LeRoy Johnson a suitable successor?

Who did Joseph Musser appoint as his 2nd Elder?

After study and prayer -

Was Rulon Allred a Prophet of God?

Was Owen Allred a Prophet of God?

Rulon Allred

Journal Excerpts Regarding His Calling

Prophecy Regarding Group Splitting

“There are people here in this congregation that will not go on to the end, but a great many of you will. ... Now, there is a people coming out of this group that is going ahead and remain steadfast and true. I wish I could hope that all of us could be, but the Lord has made it known to me that this group is going to be separated. The test is on; we are going to be tested and tried and it is going to be discovered what is in us — whether we are going to be steadfast and true to the end.”

Joseph Lyman Jessop journal, 2nd April 1944

Some Priesthood Council Members Begin to ‘Split’

“Some members of the Priesthood Council have stated at Priesthood meeting that ‘any man who goes to Bro. Joseph Musser expect through Guy [Musser] is going through the back door,’ indicating that no one had a right to see him except through Guy. Alma A. Timpson made that statement, and the others (Guy, Rulon Jeffs, J. Marion Hammon) endorsed it. I cannot fully accept that statement until I get it from Joseph himself, so I asked him about it. He said to me, ‘The Council don’t have the right to say that. You (looking directly into my eyes) are not coming through the back door but through the front door, and I am inviting you to come and see me any time.’ He again told me that the Priesthood is out of order and the Lord will have to straighten it out. ‘They (the Council) do not carry out some of my instructions to them. Bro. [Rulon] Allred has been called by the Lord, but they wont sustain him.’”

Joseph Lyman Jessop Journal, 19th March 1951.

Revelation Calling Rulon Allred to the Council

Bro. Joseph W. Musser spoke and told the people of a revelation calling Bro. Rulon C. Allred to the Council of Priesthood. They (the Council) would not accept this and would not sustain him nor help him lay on hands and set Rulon apart to that office. (Only one member, Richard S. Jessop would assist.)

Joseph Lyman Jessop journal 5th May 1951.

At Sunday night meeting, Joseph [Musser], being there, stood up at the beginning of the meeting and announced that he had called Rulon Allred as Patriarch and to be his Counselor or First Counselor. After meeting, Coral Beagley was talking to Margaret Musser, who told her to always remember that night for she had heard revelation fall from the lips of a Prophet of the Lord.

Joseph B. Thompson journal, written between the 13th and end of May 1951.

Just as I was leaving, I remembered to ask him about Rulon Allred, and the calling he had. I asked Joseph, “What have you called Rulon to. the Patriarch, Apostle, or both?” He looked me in the eye, patted my hand and said, “It was both, it was both.”

Joseph Lyman Jessop journal, 13th May 1951.

Charles Zitting Was Not Qualified to Succeed

I had a good visit with Bro. Joseph Musser at his home. ... He told me Bro. Charles Zitting would apostatize or go wrong.

Joseph Lyman Jessop journal, 18th June 1951.

Zitting, Jeffs & Timpson oppose Musser

“This time he (Brother Bautista) told of his calling to the Apostleship by Joseph Musser and asked if the audience sustain Bro. Musser in calling him to this work. Most of the audience raised their hands to sustain the move. He called for those opposed, and most of the Council members [Charles Zitting, Rulon Jeffs and Alma Timpson] voted against it and several in the audience.”

Journal of Joseph Lyman Jessop, Meeting at Hiestand home, December 1951.

Veracity of Rulon's Calling

“I picked Joseph up and took him to a home about 7:00 in the evening, where a meeting was called. Those present were Rulon Allred, John Butchereit, Esleie Jenson, Owen Allred, Marvin Allred, Lyman Jessop, and myself.

Owen tried to put questions to Joseph in such a way so that if Joseph was confused, he would give answers in contradiction, but Joseph corrected Owen and gave emphatic and direct answers, and spoke in such direct terms and law that all present felt embarrassed, if that describes it. All of us expressed confidence and loyalty in Joseph's leadership. Joseph's ability to speak was almost perfect and he only stumbled over one word. All of the rest of his speech flowed like the old Joseph we all remember so well. Rulon did not say one word during the meeting, as he had been accused of having influence over Joseph, and putting words in his mouth, but Joseph talked with such power that none of us doubted his veracity and his ability to direct the Lord's work. Joseph said, “I called Rulon because I wanted him, and he was the only man who could do the job I wanted done.”

Joseph Thompson diary, 1951.

Forming of New Priesthood Council *11-12 January 1952*

“By appointment, a few of us met at the home of President Joseph W. Musser in special priesthood meeting to learn from him more pertaining to our duty in support of the calling of Brother Rulon C. Allred to the ‘Second Eldership’ ... Brother Rulon C. Allred again rehearsed to us that he had opposed his calling because of the feeling of the Council members. ...

Joseph then named John Butchereit and Esleie Jenson, and he and Rulon ordained John an apostle of Jesus Christ and a Patriarch and set him apart to be a counselor to themselves and to uphold and keep alive the principle of plural marriage. Joseph and Rulon both blessed him. Then Esleie D. Jenson was ordained the same way by R.C. Allred and given the same calling. Then Joseph called Owen Arthur Allred the same, then Marvin L. Allred the same, then Joseph Blaine Thompson the same, then myself, Joseph Lyman Jessop, the same, Rulon C. Allred being mouth by Joseph's request.

... During the above proceedings, Sister Lucy Musser sat with us in the room and is a witness of these events..

... Joseph instructed us that we were no longer required to attend the meetings called by the other brethren who are opposed to him in this work, nor partake of the sacrament with them, nor pay tithes to them. Those referred to as being opposed to Joseph are: Chas. F. Zitting, LeRoy Johnson, J. Marion Hammon, Guy H. Musser, Rulon T. Jeffs, Richard S. Jessop, Carl Holm and Alma A. Timpson.”

Joseph Lyman Jessop Journal, under date.

We arrived at Rulon's office by previous arrangement and then, in two cars (all except Owen, who took his own car so he could go to work afterwards), went to see Joseph.

John presented his case to Joseph and an explanation as to how he understood Rulon's position as Second Elder. Joseph turned to Rulon and asked him. “How do we understand this, Rulon?” Rulon stated that it did not matter whether he was Second Elder or not, it was who the Lord designates as to who shall follow after Joseph's

death. When the matter was settled, Joseph stood up and asked John to come and sit on a chair in the middle of the room. He did so. Then Joseph, with Rulon's help, set him apart as an Apostle and Patriarch, and to be a counselor to Rulon C. Allred. It was a great surprise to all of us, as there had been no warning to any of us, not even to Rulon.

Then Joseph turned to Esie to be next, and set him apart as an Apostle and Patriarch, and to be a counselor with John. He then called Owen A. Allred, then Marvin, myself, and Lyman last. When Owen was called, he broke down and cried. "No! Joseph, I am not worth of such a calling!"

Journal of Joseph B. Thompson, under date.

Release of 'Old' Priesthood Council

22nd June 1952

"I have asked the Lord who is your rightful representative upon earth now. The Lord told me that I am that man and that what I have done in calling Brother Rulon Allred is right and that the calling of these other brethren is right and that those brethren who claim the priesthood and are against me will all be dismissed in the due time of the Lord."

Joseph Lyman Jessop Diary, under date.

Note: on 15 November 1952 Musser made it clear that the New Council then took precedence, and that ultimately the 'old' Council would be rejected completely.

Rulon Allred's Testimony

27 May 1973. General meeting. Salt Lake City, Utah.

I think that the subjects spoken on were timely. I think if I tied them all together, we might lose a considerable amount of their proper impact. I could carry on some of the topics that were touched upon and illustrate a little bit, and perhaps clarify somewhat. I don't feel inclined to do that.

I will take a few minutes to say that perhaps outside of the time when Christ walked the earth, there has never been a time in the history of man that presented for each individual who has the privilege of being born in this day and age as many opportunities as you and I now possess. We have stepped out into a golden era. We have blessings that if we were to start to recount and name them, while we take them for granted, would still astonish us. Things that were impossible to our grandparents are everyday, accepted things to us. We were born in a day when the dispensation of the fulness of times was ushered in. We are not just at its early inception, but we are at the time when all of the fruits of the gospel are beginning to ripen, so that the fruits that are bitter and evil will very soon be cast out. The fruits that are beautiful and ripened and useable and edible, God will use and store them up in eternal life.

We have the opportunity to perfect our lives with more rules governing the blessings that we wish to receive known to us than any other people ever had. All of the blessings of all past dispensations have been gathered into this dispensation, and they are yours and mine. There are blessings that have never been known to past dispensations that we are enjoying today. All of the gospel with its attendant blessings is so clearly enunciated and elucidated to our eyes and ears and thoughts, that we have no reason whatsoever, if we are reasonable men and women, to doubt.

I know men who look back upon the history of the world, who read the life and works of Josephus, who study the historians' accounts of the past, who are quite familiar with the Bible, who, when they study all of these things, are looking for a loophole to find out why and how-why they should receive it and how they can reject it. We have teachers in our higher universities who are trained to do all they can to undermine and destroy and darken the facts of history. We have students who are graduating from college, who are being taught to question the very life and existence of the Lord Jesus Christ, let alone the atonement, the infinite atonement He made for the redemption of our souls.

We are reaching a time in the history of Mormonism when we are beginning to doubt the life, the validity, and the reasons for the existence of the Prophet Joseph Smith. We are sometimes taught in our universities to regard everything we are taught as pertaining to the laws of the gospel and the necessity for their obedience as something a little short of ridiculous. If we have common sense we will put them aside along with all other shady things and live a more practical life-learn to do all of the don'ts and not to believe any of the necessities for doing all of the do's.

Brothers and sisters, our sun shines brightly in our sky today. The gospel message is before us to follow and to reap its blessings and rewards. The day of this life will soon pass, and then we will be called to our reward under a time and under circumstances where the same spirit that now possesses our bodies will possess us then and guarantee to us the blessings we have worked for, or the cursings that we have earned. We will not change. But how glad we should be that all of these opportunities are ours, that we may take advantage of them now.

Most of us were born of goodly parents, most of us were reared either in the gospel or had the joy of having received it in our lifetime. Most of us at one time had a testimony of it and knew that it was true, or we wouldn't have submitted to baptism and laying on of hands for the gift of the Holy Ghost. This Holy Spirit, if cultivated, can guide us into all truth and lay aside all doubt. We are now in the position where we are working out our salvation, and we ought to be doing it with all the earnestness of our souls. Work while it is today, and let tomorrow take care of itself. If we do our work today, tomorrow will be bright and beautiful.

I cannot urge my brothers and sisters too earnestly to study the scriptures, to remember their prayers, to draw as close to the Lord as they possibly can. In this manner God will draw close to you. He

is not going to come out of His hiding place for you and me when we are doubting His existence. If we want to behold His face, we are going to have to seek it. We have the promise that if we seek it with due diligence and earnestness and keep His commandments, we shall behold His face and know that His is.

I have the glorious privilege of bearing you my solemn testimony that whether or not you can believe it, I know that God lives. I remember, I was attending a doctor's convention just a few weeks ago, and a doctor made a very prolonged and erudite discourse. It was sophisticated and over the heads of even the learned hearers. After he had finished and wound up his whole remarks by saying, "I hear people bearing their testimonies about what they know about God and Jesus Christ, but, doctors and associates, we don't know anything." I thought, "Well, you speak for yourself, brother, you proved you don't know anything." But there are some things that I do know. I know that I speak to you, I know that I am. I know that there is purpose in my existence, if I will make it purposeful. I know that I have a Heavenly Father who is my God, both body and spirit, and that I have a Redeemer who gave His life to make an atonement, that I might live forever. I know that I have a wonderful family that I love with all my heart.

I know that I have brothers and sisters around me that I love with all my heart and who are engaged in God's work, and I know that we can come back into the presence of God if we live worthy of it. Now, you might say, "Well, Brother Rulon, you just think that you know these things." Well, I'd rather think I know them and not know them, than not to think I knew them and not know anything about it. And if I'm wrong, I'm still ahead of the fellow that doesn't know that he knows anything, because at least my life has had an aim and a purpose. If Jesus didn't live, it has been a beautiful life to believe that He lived. If Jesus didn't offer an infinite atonement for me, my life has been so beautiful in this life that I've had heaven, while the other fellow who doesn't know that, has had his hell. If Joseph Smith was not a Prophet of God, and I believe in him, maybe I have acted foolish.

But if he is a Prophet of God and the fulness of the gospel was restored by him for me and for you and we obey it, we are going to be in the sun all the days of this life and on our way to one exaltation after another throughout the eternities, while the fellow who didn't believe anything certainly is not going to be much ahead of us.

I know that God lives. How do I know? How do I know that you live? I have seen your faces, I have gazed into your eyes, I have heard your voices, I have touched you. How do I know God lives? By the same manner.

You cannot believe these things, if you do not want to believe them. But if you want to believe, that belief will ripen into knowledge. I invite you brothers and sisters to serve God and keep His commandments. And if you are wrong, you will at least have had this span of life to have a heaven on earth.

God bless you.

To hear a recording of Brother Rulon bearing this testimony -
http://www.mormonfundamentalism.org/study/rulon_testimony_hi.htm

His Conversion to the Fullness of the Gospel

21 October 1973. Sacrament meeting.

I thought, brothers and sisters, that you were going to be spared this ordeal today. Since that is not your happy lot, I will do the best I can with the time allotted me.

I want to bear you my solemn testimony that since I was a boy I have known that the gospel was true, that Jesus Christ was my Savior, that Joseph Smith was a prophet. I was trained by loving parents to keep the commandments of God and attend my Priesthood meetings and magnify my responsibilities. And for this I thank them with all my heart. I'm grateful that I had enough sense to take advantage of those opportunities. It is a strange thing that though we boys and girls, 16 of us, though raised in a plural family, it never occurred to us to question Father and Mother about it. Father maintained his standing in the Church without question. He was a prominent man. He filled offices at the age of 24 as a senator from the state of Wyoming and then as a member of the House of Representatives from the state of Idaho. As Speaker of the House he was nominated for governor of that state. He was a powerful speaker. His example to us as boys and girls was perfect. I never knew my father to tell a dirty joke, to use the name of the Lord in vain, or to swear. I never knew my mother and father to quarrel. For these things I am grateful.

I was married at the age of 20, went to the Salt Lake Temple and had my dear wife sealed to me. I was married for a number of years before it ever occurred to me to ask my father as to whether or not plural marriage could be lived or whether it was right or not, because Father strictly observed the rule, "Don't answer questions if they are not asked." If a person hasn't got enough sense to ask a question, he does not deserve, and he probably doesn't have enough sense, to get an answer. And I didn't have enough sense to ask questions. Finally when I began to inquire, the truth was made known to me. I searched for four solid years before I would accept the fact that though my father had been a perfect example to me, that the fulness of the gospel was essential to my salvation.

I remember some very trying times when I was corresponding with my father and asking questions, when my little wife was very much opposed to the principle and whose mother was very much more opposed to it. She saw to it that my mail was opened before I received it, and before I had an opportunity to read it, to be sure there wasn't something in it from my father that would contaminate me. I remember being brought before the high council as a member of that council and questioned as to my right to continue as a member of the Church, upon the complaint of my wife's mother. I remember a meeting in which I was called before the president of the stake and others and questioned for long hours as to my apostate beliefs, because I was gradually converted to the fact that my salvation depended upon my compliance with all of the laws of the gospel. I remember the pressures that were put upon me, and when I remember those pressures, I look with compassion upon you my brothers and sisters who may not yet have had those kinds of pressures. Yet when I know many of you who are here who have been cut off of the Church, who love the Church with all your hearts and who love the gospel with all your hearts, who have been cut off the Church because you believe in these principles, my heart aches for you because I, too, have experienced these things.

But in those early days I remember under extreme pressure I was made to promise, upon one occasion, that for one year I would never read the Book of Mormon, the Doctrine and Covenants or the Bible, because, I was told, this was the thing that kept me in my apostate condition, where I could not understand or follow the leaders of the Church in telling me that these things were forbidden and would lead me to destruction. Under pressure I promised the president of my stake that I would not read any of these books.

I never knew just how much the scriptures meant to me until that time. I was perhaps worse than the drowning or starving man-I should say a thirsty or starving man-because the scriptures were life to me. Since a boy I had taught Book of Mormon, as a high priest I had taught the high priest's class. As a married man and father converted to work for the dead, I had worked in the temples and supervised temple excursions as a member of the first council of the stake. Now here I was, told that I mustn't read

the scriptures because they were leading me astray. For about three weeks I tolerated this situation. During the time I spent most of my hours when I could, in fasting and prayer.

Then on one occasion I remember how I was kneeling before the Lord in the silence of the night, and the Lord heard my prayer. He spoke to me, and my eyes were opened to see what I would have to endure in the years to come if I had a testimony of the fulness of the gospel and the integrity to comply with its provisions. How earnestly I thank God for that manifestation. The following morning I called President Muir up on the telephone and said, "Brother Muir, I was coerced to make a promise that I would not read the Bible or the Book of Mormon or the Doctrine and Covenants or any sacred literature for a year. I believe as a man that I should either keep that promise or have the integrity to call you up and tell you I'm not going to keep it. So I am calling you up today to tell you I'm not going to keep that promise. I'm going to read the Doctrine and Covenants and the Book of Mormon and Bible just as much as I please." The telephone was silent for quite a little while, and Brother Muir said, "Well, I wondered just how long this was going to last. I don't blame you. And I'm not going to hold you to your promise."

The things I saw in vision I have seen take place. I saw myself behind bars in imprisonment. I saw many other things that have not taken place, but I know they will.

Because of the things I have endured and because of the experiences that I have had, I am very grateful to my Father in Heaven; because it has taught me to understand the weaknesses, the power of reason that can convince you to do something that you ought not to do. How many of us who are strong in the work of God yield to the persuasions of men? I have had enough experiences and yielded enough times and regained my strength and integrity enough times to have compassion for those who pass through similar experiences, even those who have not been able to withstand the pressures of prominent men in the Church and have departed from this work and have lost their testimony and who are now miserable. I can pray for you when I fear for you. I can love you and understand you and realize that God loves all of His children and that He expects us to do everything we can to save everyone of them, because He did everything He could to save everyone of us. He gave His Only Begotten Son to atone for the sins of the world and to break the bands of death, that you and I might live in immortality. Prophets have borne their testimony to a wicked and adulterous generation for a lifetime and have died terrible deaths as a witness to the world that God lives, and His gospel is true. Noah taught the gospel for 120 years to save a generation if he possibly could, and he failed. But God had enough love for them to give them all that time.

God has in this day and age gathered out from the world a scant 2 ½ million people who belong to the Church of Jesus Christ of Latterday Saints, and He loves that Church. He has permitted the leaders of the Church to make certain concessions to the government because of their coercion, and the government is the representation of the devil's kingdoms upon the earth. Long since God said, speaking of the government of the United States, "My Spirit has withdrawn from the leaders of this nation, and they shall not escape the judgments which I have decreed through the mouth of my servants should fall upon them because of their wickedness and abominations." But because of their pressure upon the Church, God permitted Wilford Woodruff to make concessions to the government in order to spare and save in whatever degree of glory they could attain, that 97% of the Church that did not have the desire to live the fulness of the gospel, nor the integrity to practice its laws. God loved the Church, and that's the reason He did that. God loves us in our weaknesses, though many of us are unworthy of the opportunities He has held out to us. Because I know He loves us, I love you, my brothers and sisters, and would do anything in my power to help you. We as members of the Council love you. Though through the Spirit of God we have seen and understood your weaknesses, your unworthiness at times to live the gospel, yet we in our weaknesses and in our unworthiness hold out the hand of love and fellowship and compassion, praying that God will take us and you under the wing of His mercy and help us to have strength and integrity enough to perpetuate the Priesthood, to establish the fulness of the gospel, to live its laws and to sanctify our lives and to become the nucleus of the millennial reign.

In all the sincerity of my heart I pray God will help us, that He will give us courage to stand every trial and tribulation, that He will give us strength to bear every burden that must be placed upon our backs and carried, that He will give us virtue, that we may not be spotted and smeared with the blood of this

generation, that He will give us diligence, that we will be steadfast in keeping the commandments of God, that He will give us His all-abiding love which composes all of the attributes of His greatness, that we may love Him with all our hearts, with all our might and with all our strength and serve Him and keep His commandments, and that we will love one another as we love ourselves, and this I pray in Jesus Christ's name, Amen.

Some of His Spiritual Experiences

Visitation of Joseph W. Musser

Rulon C. Allred, 1971 (Probably between July and September)

One night when I was worried an awfully lot about [a member of the Council who seemed to be apostatising], and had been on my knees most of the night, Joseph W. Musser, who had been dead a number of years, came to me. And he was weeping. He was crying, and I said, "Oh, Joseph, why are you weeping?"

"I am weeping, my son, because of the wickedness of my brethren whom I left in your charge."

And then I wept and I said, "Oh, Joseph, have I fallen short of my responsibilities?" And he told me to call these men together and to declare repentance and to make no bones about it. I went down to Salt Lake and called the Council around me. And we excommunicated this man and dropped him from the Council."

Treasures of Knowledge 1:74-75.

Vision of the Spirit World

Rulon Allred, 27 July 1974

Father met me out in an open field. He took me by the arm, smiled, and he said, "Come with me, I want to show you something. We entered a spacious building, and there were about 150 men who had never heard the gospel, who had never had a testimony of it because it had never been presented to them. They were intelligent men. Their intelligence reflected upon their faces. They were serious men, they realised that they had missed something very vital to their lives. Father said, "I have a meeting with these men. In two or three minutes now I am going to start to instruct them and answer their questions and guide and direct them so they will receive the gospel in their hearts and be prepared for it, that the work for the dead might give them a blessing of baptism, of the Holy Ghost and of eternal progress. They are engaged diligently here now in seeking after the records of their dead, guiding their people who are on the earth, trying to help them get their work done, because those who are upon the earth, who have the gospel, and who hold the keys of these blessings, cannot be saved without those who are worthy. These who are worthy here cannot be saved without them. Now, Rulon, I would like to spend more time with you, but as you can see, I am very busy."

So I walked out of the room, and Brother Joseph Musser was waiting for me, Joseph said, "Come with me, Rulon." So I went with him, and we entered a room that was just about the size of this room. There were about 250 or 300 men. They were all male. Joseph said, "These are men, some of the most intelligent men who have lived since the time of Joseph the Prophet, who have come down to our present time, who have just gone on. They are searching for things that they have missed in life. They lived under circumstances and conditions where they never knew about the gospel." They were men like Ralph Waldo Emerson, Nathaniel Hawthorn, and other men of this calibre. Some of them I recognised from pictures. "They are diligently concerned about salvation. Their hearts in many instances were more right than many hearts of the Saints, because they did the best they could under benighted conditions. I have the responsibility of acquiring these men with the fulness of the gospel, a principle they never knew anything about. You people who are still alive have got to get busy, because these people are going to accept the gospel. We are preaching the gospel to them. The Spirit of God rests upon us here in abundance. Now you get back and do your job while I do mine."

27 July 1974, Treasures of Knowledge 1:272.

Visitation of God & Jesus Christ

"I wish it were within my power to tell you how I know that God lives. Do I know that you live? I think

so. I see you, I gaze upon you, I see your smiles, your sadness, the look in your eyes, and I know you hear me. And with those same senses that God has given me, I know in the same manner, that God lives, that Jesus is the Christ ...”

7 March 1976, Treasures of Knowledge 2:264.

“I know that God lives. How do I know? How do I know that you live? I have seen your faces, I have gazed into your eyes, I have heard your voices, I have touched you. How do I know God lives? By the same manner.”

27 May 1973, Treasures of Knowledge 1:165.

Owen Allred

Biography from Youth Magazine

Bright, twinkling blue eyes, an infectious smile that lit up his whole face, a quick wit and ready sense of humor, the ability to see and believe the good in everyone, and a heart big enough to love, sacrifice, and pray for us all — that's how I'll always remember Brother Owen. Though I was not born to him, nor into his family line, he was very much a father to me in many ways.

Owen Arthur Allred was born 15 January 1914 in Blackfoot, Idaho, to Byron Harvey Allred Jr. and plural wife Mary Evelyn Clark. He married Vera Joy Cook on 21 December 1935. As he embraced the laws of the gospel, over the course of years, many other sweethearts became part of his family: Elsie, Melba, Anna, Ruth, Beverly, Diane, Vera Mae, Ora, Ada, Delores, Marilyn, Elaina, and Carol. Through them, he was blessed with his precious children and a large and cherished posterity.

The span of Brother Owen's life included many unique experiences, such as:

- Living on leased land on the Blackfoot Indian Reservation near Fort Hall;
- Being the child of an elected state representative when his father was elected in 1918 to the Idaho State Legislature as a representative of Bingham County;
- Having his life spared twice in Boise, once when falling down a flight of stairs and hitting his head on a radiator, and once when falling into a canal and being saved by the frantic barking of his dog which alerted Rulon and Mary to come to his rescue;
- Moving with his family to Canada in a buggy, a covered wagon and a Model T Ford in 1921 to homestead in the Thorsby area of Alberta;
- Witnessing answers to prayer in the quick healing of his father's legs which were broken in a stump-pulling accident, and in the winds changing the path of a fire that surrounded their home;
- Moving on to Raymond, Canada, then returning to the U.S. this time by truck in 1925, briefly staying in California, then continuing on to Emmett, and later Boise, Idaho;
- Walking long distances as when at about age 15, in March [1929] he and his brother Otho walked from Boise to Idaho City (a route of about 50 miles then) and halfway back, through 18 inches of snow, with only a pocketful of raisins and eight carrots between them and it took them 3 days and 2 nights;
- Working in a mine with his father, when his life was again spared as he heeded his father's voice to "come now;" though he told his son he did not call him, they soon knew it was God's help when the mine exploded and would have killed him had he remained where he'd been standing when he'd been called away;
- Working in a sawmill at age 16;
- Once witnessing the heavenly assistance his father received in writing *A Leaf in Review*;
- Knowing Ezra Taft Benson from when they lived in Boise, Idaho, when helping in the coal yard where Bro. Benson worked with his uncle;
- Joining the Idaho National Guard when he was 18 in Idaho City, fighting forest fires in 1933;
- Serving in the CCC camps April 1932 - 1934, dynamiting through mountains to build highways and bridges;
- Studying the "*Truth*" magazines and corresponding with his brothers Rulon and Elwood on the subject of Celestial Marriage (1936-38);
- Witnessing the inspiration of Joseph Musser in (1) foreseeing trouble Owen would encounter on

his Winter 1940 hitchhiking ride from Salt Lake back to Emmett and giving him a blessing for protection — through a series of mixups and a car wreck it took him three days to get home instead of the normal one day, yet he arrived safely, and (2) in counseling him not to take a high-paying job in Guam which, had he gone, would have cost his life, as it did for many others who took the job there, due to the outbreak of war in that region;

- Moving to the Salt Lake area in May 1942, working at Remington Arms Plant and in 1944 at Utah Oil Company (which later became American Oil Company) finally retiring from there in February 1977;
- Suffering with a life-threatening case of Rheumatic Fever which affected his heart and damaged his joints; and when, six years later, doctors found he had cancer and operated, it was tolerable for eight years and then he underwent another operation;
- Moving his family in an old milk truck down to old Mexico from August 1947 to May of 1948;
- Relocating to Farmington, Utah, briefly, then to Draper, finally settling in 1952 on land (which later became Fashion Place Mall, in Murray,) given him by his father-in-law Carl Fischer;
- Going in 1952 with Joseph Musser and the new Priesthood Council to Yucatan;
- When Joseph White Musser told Owen if he'd open his home to strangers and anyone in need, his family would always have their needs met. Owen freely opened his home, especially to the Saints, welcoming them with open arms and a radiant smile, and his family attests that this prophecy was fulfilled in the fullest sense, that their needs were met and more.
- When in 1959, Owen took his young family to Cardston, Canada to teach investigators. Owen was very much an outdoorsman who loved to travel, go fishing and camping and, as a father who dearly loved his children, he used this as a teaching trip to show them survival skills.
- When in August 1960, on a logging trip to Daniel's Canyon, just past Heber City, Owen had a life-threatening episode with his heart and nearly died. A Dr. Smurthwaite was working on him unsuccessfully, but the family had sent for Dr. Rulon, who came and administered to him. Owen had a vision which showed him that he'd live and that Rulon's position would be vindicated.
- When on 10 May 1977, his brother, Dr. Rulon Allred, was murdered while in the service of his fellow beings in his office in Murray, by the disguised Rena Chenoweth, a plural wife of ErvilLeBaron. (Rena was acquitted at trial due to the inability to positively identify her as the shooter; but later she admitted it in a book she published. She was confronted on national television by Dorothy Allred Solomon on the Sally Jesse Raphael talk show, and was served a subpoena to appear in civil court, where she was found guilty and a judgement was made against her to prevent her from financially benefitting from her crime by income from the royalties on her book.) Shattered and devastated at the loss of the brother he so loved and respected, yet Owen squared his shoulders and, rising to the occasion, he carried on with courage and dedication as he had been called to do.

As time progressed it became apparent that Owen's heart's desire was, first and foremost, to serve Heavenly Father, and do it honorably. Brother Owen was not a man with ambition in the sense of wanting any position for himself; it seems he always felt inadequate for high and holy callings, like when he was called by Brother Joseph Musser to be a member of the Priesthood Council and when he was appointed as his brother Rulon's successor, but this very humility was very much what was needed for our time.

Among his other many accomplishments was the fostering of the Priesthood's private school.

In September 1981, he and his wife Vera took me into their home and loved and cared for me as one of their own. I was blessed to interact with all the mothers in one way or another and with their children. I fondly remember his weekly family nights with his teenagers; and telling bedtime stories on the hillside at youth conferences; singing songs and reciting poetry for his grandchildren. One of the

crowning teachings I heard Brother Owen give time and time again was in cautioning our people to know whether they are being led of God or of man and if anything is out of line with scripture, to follow the scriptures. In my view, this showed the purity of his desires to be an honorable servant of God.

A sampling of Brother Owen's teachings in Sacrament Meetings during 1989-95 includes: getting a testimony of Jesus Christ first and foremost, reading the scriptures and praying, studying first principles of the gospel, preparing for our mission, fulfillment of prophecy, being converted, the need for a legal administrator in the gospel, studying the Book of Mormon, remembering Joseph Smith, being faithful and true in testing, warning that the focus of the world is upon us to a large degree, revelations from God to his prophets, discerning the philosophies of men, encouraging the youth, the dangers of the overuse or non-discerning use of television, events of the last days and how to be prepared, seeking the Holy Ghost, keeping the Sabbath Day holy, the use of agency, accentuating the positive, being faithful, the importance of gaining knowledge, loving others, defining our responsibilities as a people, the importance of keeping records, teaching our children, building a sure foundation, not judging or criticizing others, being true disciples of Christ, fun versus joy, knowing you are led of God and not of man, being true sons and daughters, respecting patriarchs and mothers, keeping covenants, ancient records being relevant to our day, our posterity being Satan's target, using our gifts to serve others, strengthening our testimonies, earning the gift of the Spirit of God, avoiding unrighteous dominion and the spirit of contention, avoiding self-aggrandizement, the history of our people, waiting on the Lord, marriage and temple class being set up, working toward family improvement, not running before you are sent, contributing to Zion, warning about outside seminars, the adversary's use of flattery to lead people away from the truth, and also numerous reports on priesthood trips to visit the saints in outlying areas.

On 26 April 1992, Brother Owen said:

“Where are **you** going to be in the *Book of Life* when you stand before the judgement seat of God? Where are you going to be? Are you going to be a son or daughter or are you going to be a rebellious child without the title of “son” or “daughter”? You become the sons and daughters of Abraham, of God, through obedience to the laws and ordinances of the gospel. And you can't get there any other way. Just being born is not sufficient.”

Brother Owen received inspiration, revelation, and direction from the Other Side. During the third session of Conference on the afternoon of 25 September 1994, Brother Owen shared that he'd had a heavenly visitor [his brother Rulon] who told him to teach the people integrity; that we needed to apply it:

“Tell the people to learn and get integrity; they must return what they borrow. They ask for a loan and expect it as a gift. They must return things in as good or better condition as when they borrow it. They must have integrity. Quit envying the rich, quit being so tight. Owen, quit complaining about those who have left the Work, they had to be sorted out because they didn't belong here. Take joy in the faithful that remain.” I could go on for hours . . . I want to be filled with integrity and fulfill what has been given me . . . as the Prophet Joseph Smith did. God bless you, Brothers and Sisters, in the Name of Jesus Christ, Amen.”

Brother Owen's love and dedication to our people, putting God and us first in his life, is an example I will always remember. Many are the people who can say with me, that he opened his home to us and took us in and treated us as one of his own. Each of us have been circled about in his care. I am honored with the rest of you to be one of his Loved Ones, as he always called us when he spoke to us or prayed for us. I am blessed, like you, because of him and his dedication to the gospel of Jesus Christ.

Owen Allred's Testimony

Conference, Bluffdale, 26 September 1999.

I hope and pray that God's Spirit will be with me. I have been considering a talk today, the message that I would like to give to you, and I hope and pray that God's Spirit will be with me, that I will be able to deliver it. It's a great responsibility to be the final speaker in this Conference that we've had. This is the greatest Conference in the number of people that we've ever had in this history of the group called, "The Allred Group. I wonder why it is called, "The Allred Group." This is what I want to talk about today.

Where was Owen Allred born? Who is he? Owen Allred was born in Blackfoot, Idaho, in 1914. That isn't really what started the first World War, but it did start at that time. I remember so well when I was born--now, don't you dare argue with me--I cried and cried, I couldn't stop crying. My mother and father were very proud of me, and so was my sister, Mary. They thought I was a cute little bald-headed guy, but I just kept bawling. And why was he bawling so much? Well, I got to be about 5 years old, and they finally found out that I was scared to death I was born a girl. And I've been sorry for all women since then.

Anyway, I was raised in a family where I'd say there was divine love between my precious father and my adorable mother, and their children. I had the most beautiful bond between me and my father. I was never ashamed to go and talk to my father about anything--I said, anything. I felt he was the best friend I had in the world, next to my mother. Now, that may be a strange thing to say, but my mother was the best friend a man ever had.

I had the opportunity of living in that family under my precious father. One day, the Lord called my father home. I have told you that story several times--a bond, a testimony of my father, and the fullness of the Gospel--a story that I will never forget as long as I live. Before my father left home, I had the opportunity of hearing a discussion between him and his father, who had long since been gone. Did you hear what I said? I hope you did. I did not see grandfather, but I clearly heard with my own ears the discussion between them. I heard their voices. I have a written letter to this day, written on father's typewriter, of that conversation.

Anyway, I grew up under that kind of circumstance. When father was called home, a man by the name of Joseph White Musser came to Emmett, Idaho, and he asked me if I would take the position of representing him among the saints in Idaho. What? A 23 year old boy representing a priesthood leader? That was just out of the question. "I can't do that, Joseph." "You can do it, Owen, and you are going to." I tried. I tried to fulfill that calling, I was in correspondence with dear Joseph and also with my deaf brother, Rulon.

Now we get into the story of Rulon, and that's another story. Rulon wasn't a member of this group at that time, did you know that? Rulon was convinced he was going to convert my father away from this group, that my father was wrong. Well, Rulon lost, as you probably know! So I tried to represent Brother Musser there. I had some problems, because of course there were others older than I was. They felt that they were more qualified for that position, and I never did say anything about it. I just did it, and I got along pretty well.

I moved to Salt Lake City in 1942, having been instructed to do so by Brother Musser. But before moving, something else happened. I don't want to waste your time, but I just want to tell you a few of the incidents that happened back then. I had an opportunity from the United States Government to serve the United States Services and go into the islands of the Pacific. I wrote to Joseph Musser and asked him what to do. If I were to accept that job offer, I would be making 5 times the wages I had been making working in the sawmill. The prophet, St. Joseph White Musser, wrote a letter back to me, and shortly after that, not more than a day or two, a letter came from my dear brother, Rulon, that said, "If you are considering that position, please don't do it, because we will be at Japan before the next 4 months." I can prove I didn't go, because everybody who did go to fill positions like that for the Government, never were heard of again.

Then I met the most beautiful girl in Emmett valley. I had the opportunity of having her sealed to

me by the prophet of God. How did I arrange that? Well, I'll admit she was the prettiest girl, but at the same time I sure had a hard time getting her--anyway, I thought it was hard! But we were sealed in the Logan Temple. When we were married there, President Noble was the Temple President. When we came on to Salt Lake City for our sealing ordinances under Joseph W. Musser, I asked him if Brother Noble had the authority to perform sealing ordinances and to give the Endowment. Brother Joseph told me that President Noble was given the authority to perform sealing ordinances for time and eternity, by the holy Priesthood. Nevertheless, Joseph Musser filled me in on the Endowment, some details which we had not received in the Logan Temple.

I brought Vera with me in 1942, and since that time, that dear woman has given me several different wives. I'm not going to go into that, but she is with us here today, if you will notice, this is the first time in about 18 months that Vera has been able to attend a meeting. In our meeting this morning, we had dear Myrtle with us. She is actually older than I am, believe it or not, by five years. But I am so thankful that my dear Vera can be here today. God has given me some wonderful, wonderful companions.

...

I was given the authority to promulgate the principle of celestial plural marriage and to keep it alive. At the time Joseph Musser gave me that calling, my brother Marvin, who is sitting up here, was there, I objected to it and said, "Joseph, I'm not qualified for that." He said, "That's the calling that Christ told me to give to you, and you are going to take it." About a year later, I again objected: "Joseph, I'm not qualified for that calling." I was standing in the hallway, trying to help him put his coat on at the time. He whirled on me and said, "You have been called to that calling, and you will fill that calling or be damned!" It's the first time I ever heard Joseph say anything that sounded like he was swearing.

...

I am here, and I am bound to stay here; it is often not a pleasant job. I love this work and even the responsibility, but it is not a pleasant job. I have a wonderful hoard of loving people. I am just so amazed at the thousand people--and I think I am safe in saying this--that there are a thousand people who love Owen. And I have three thousand people to love, but there are always a few people who hate my guts! And that hurts. If you have ever been kicked in the guts, you know how it hurts.

Anyway, my dear brothers and sisters, I have a responsibility. I have nine faithful members of this Priesthood Council. I believe we are more united today than we have ever been in my experience. Did you hear what I said? We have had some serious problems in the past. Dear St. Joseph White Musser had to break loose from the Priesthood Council of his time because they would not follow the word of the Lord. They said, "We want some changes." Several among you may say this is not so. It is so--I was there, Charlie! They wanted some changes. "Where did you get those changes? Because we think it would be better to have more power given to the Priesthood Council." Joseph said, "No. The people have to have their free agency to make their own mistakes and to get their' own blessings.

Joseph had to separate himself from the remainder of the Priesthood Council, although they were the ones who did the separating. He called a new Council in January of 1952. And he didn't know any better than to call Brother Owen as one of the members. I wonder what was the matter with him. I didn't think Owen was worthy. I definitely knew he wasn't worthy. But as I said, Joseph gave me that calling, and I am not going to sit down and wait and be damned. Do you understand? I am going to do the best I can to fill the calling I received. In April of 1952, Joseph Musser took us down to old Mexico, clear to Yucatan. Many of you heard about that, and oh, so many more people know a lot more about what happened down there than those of us who went! You bet, they knew a lot more about it. Brother Francis Darter knew more about what went on down there than all of us put together.

If I remember correctly, before we went down there, Joseph Musser said, I have some blessings for you men, IF I can have the unity that is needed to accomplish it. I have asked the Lord for that privilege, and I want to give it to you. We went down to Yucatan, seeking a man there who had been given the sealing authority by Lorin C. Woolley. There were all kinds of rumors about how, where and when he received it. Joseph Musser knew that man, and he wanted to go down there and introduce the Priesthood Council to him and have his cooperation, be united and in harmony with him and the Council, because he was ordained before we were.

Joseph went down there, and we did not find the man, but we did find his tomb. The main reason I bring this out is that while we were there, a quarrel broke out between two brethren of the Council. They began to fight. Rulon and I both walked into the room where Joseph was to get him to stop the fight. Joseph was crying. Joseph was weeping--I mean crying! "All of my hopes and ambitions have been destroyed. We have to go back without the blessings that I had hoped to give you." Well, brethren, to this day, that blessing that I hoped Joseph was going to give us has never been fulfilled to the point that I thought it was going to be.

David Watson told you what the responsibilities are, and I never want to talk about that, because I'll hear, "Oh, you're just bragging, Owen." No, I don't want to ever, ever be found eulogizing Owen Allred. Owen Allred is still a simple, uneducated, mortal being. He has worked at hard labor all his life, and God has blessed him beyond measure--financially, spiritually, physically.

Several times during my life, at least four times, starting out when I was only 14 years of age, I had "no chance of living." Later on, I came down with rheumatic fever, and I had "no chance of living." What's funny about it is that I'm still here. I pinch myself every once in awhile to find out if it's true. Joseph Musser is gone. How far? I can't measure it, but he's still here with me. Rulon Allred has gone over there on the other side. He's over there with Joseph, with Esie Jenson, and even with those people with whom they had their battles. But I'm still with Rulon, and Rulon is still with me. I don't think a day goes by--especially if one of you people stands up here and says, "Remember Rulon?"--that I don't think of Rulon. Do I remember Rulon? As far as I'm concerned, he has only been gone about that far (an inch or so).

Rulon was a saint of God. Rulon earned his exaltation, that I know. I have sat with him in his Council meetings, with his precious wives, and I learned wisdom from him. I didn't get his abilities, but I think I got a little from him. I learned from Rulon how to cooperate with our women. I can never forget one time in particular when I was sitting with his wives, and he was there. Several of them gave their thoughts on what should be different. When they got all through, instead of Rulon pounding on the table and jumping up and getting mad, he calmly said, "My darlings, I will try to do better." What a great argument--wonderful, wasn't it? It doesn't pay to argue with women, you all know better than that.

Well, I have tried to preach the gospel, and although I can't do it like my precious brethren can, I try. I can't even quote poetry like Nephi can. My Brethren are more capable of teaching the gospel by word than I am, but I try to teach it by example, my dear ones. I love you and I want to help you wherever I can, and I'll tell you; you can't measure the love I have for our precious women. I have them sitting down there in front of me now--my dear Vera. And somewhere down there is my dear Elsie. She has been mine for only 55 years. And do you know what? You can count the arguments we've had, because I don't think they'd be more than on one little hand. We've had love and harmony in my family--I hope. I know some may feel that I'm not qualified to be their husband--well, I know I'm not qualified, but I'm there anyway, so 'we don't argue about that. Some of them think I'm not qualified to be the head of priesthood, but didn't I already say that? So I'm not going to argue about it. I love those precious women that God has given to me, and I'm going to do the best I can to be worthy of them when I lay this body down and pick it up again, if God ever allows me to do so. That's what I hope and pray for.

My dear people, when Rulon left us--I think I am quite safe in saying this-- there were less than 300 people. Now we have 1,000 people sitting right here in this congregation, by count. We're not standing still, we're going ahead. We have a multitude of wonderful, wonderful men who are growing in living the fullness of the gospel and are doing it to the best of their ability. I made a statement in priesthood meeting two weeks ago, that a man doesn't really have a testimony of the fullness of the gospel until he is living it. I thought when I said that, that there would be a lot of people who would argue over that. But I was measuring that by myself, and I believe it is true. We have a lot of our men who feel they have a testimony of the gospel. They are trying to live the fullness of the gospel, and bless their hearts, I hope they can.

We have a multitude of beautiful, wonderful women, and darlings, please don't anyone get jealous when I stand up here and just hug them when they come in the door. I love those beautiful women. We also have some precious little dolls who are 4 and 5 years old, up to 16 and 17, some of the most beautiful

women on the earth, I have nothing but hope and prayer for their wellbeing and their exaltation.

I am depending upon this group of people to carry on, carry on, after I am gone. You are going to have a measure of hell to face; you are going to have problems, and a lot of them. Please stand firm to the gospel of Jesus Christ. If you believe Christ lived, then live up to what he has taught you. If you believe Joseph Smith, then live up to what he has taught you. And if you believe the priesthood is following Joseph Smith and you are helping them to do that, then let's help them to live up to what the Prophet has taught. That's all I can ask of you. I don't ask you to give any more loyalty to the priesthood than just exactly that, to live the things Joseph Smith taught.

... God bless you each one, I ask in Jesus Christ's name. Amen.

Some Miscellaneous Sermon Excerpts

At Rulon's farewell ceremony, at his funeral, I bore my testimony to all the world, which has been repeated now on the TV stations all over the United States, Mexico and Canada, that I knew that Rulon Clark Allred was called of God, and he was chosen to lead this people. Dear sisters, I want to repeat that today, because I bore that testimony in the name of the Lord Jesus Christ. And I meant every word of it. I knew that my brother privilege of communicating with his Lord: Jesus Christ, I knew that my brother had received every blessing that could be given to a mortal man in this dispensation. I knew he never lied to anyone.

12 October 1977.

Oh that I had the power of God with me, that I could spend the rest of my life teaching the gospel of Jesus Christ to my fellowman, upholding truth and righteousness, spreading forth the word of God wherever I went, bringing souls unto Him. For I know that my Redeemer lives. I know that the gospel that was restored through the Prophet Joseph Smith is true. I know that he was familiar with his Lord Jesus Christ, and I know that B. Young was his successor and that he

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fell into that same category as being a true, honest ambassador of the Lord. John Taylor was familiar with the Lord Jesus Christ. He had the privilege of talking with Him and embracing Him, the same as you would embrace one of your brethren, and to listen to His discourses, His instructions, for a lengthy period of time. This is something that isn't done today; we just don't even believe it's possible.

If a man says, I know that my Redeemer lives, we immediately say within our mind, You don't anything of the kind. You think that the Redeemer lives, but you don't know it. And most of the time, you are right. But at the same time, there are those that DO know, and know beyond a shadow of a doubt that their Redeemer lives, and that His gospel and His Priesthood is here on the earth.

5 October 1980.

To see an interview with Brother Owen -

http://mormonfundamentalism.org/study/owen_principle_med.htm

Or if you have a high speed connection go here -

http://mormonfundamentalism.org/study/owen_principle_hi.htm

Some of His Spiritual Experiences

Visitation from Spirit World

Owen Allred, Related 25 September 1994.

I had an experience just a short time ago, I will not go into details. But I was promised that there would be a visitor here from the other side in this conference of yesterday and today. But I said, "Will you please address the congregation?" He said, "No, Owen, I can't. I will be there but they won't know it." He said, "But you must tell this people that they have got to have integrity. They must return that which they have borrowed, they must return the monies that they have borrowed. They ask for a loan and they expect it as a gift. They have no intention of returning it. When they borrow tools, when they borrow an automobile, when they borrow animals, they should return them in as good or better condition than when they borrowed them, but they do not do this. This is dishonesty, so I want you to use [this] as your theme in your conference, 'integrity', in the hopes that our people will live closer to the Lord Jesus Christ and try their best to exemplify those men who have gone before them.

And Owen, also, I want you to be thankful and quit complaining about those who have left this group. They have left because they don't belong here. God has to sort out those who are not of value to God's work. Stop being concerned over them and be more concerned over the wonderful, faithful, true servants of God, and the men who God has given you to stand by your side and help you, and also the wonderful women that God has given you to assist in this work. Thank God for what you have and don't worry about what you think you are losing, because this was God's intention."

Annual Conference, Third Session, Bluffdale, Transcript.

Revelation on Priesthood Responsibilities

Owen A. Allred, 23 January 1981

The prophets had positively said that if any man or group of men attempts to give the Priesthood to a Canaanite, they, themselves, will lose it. Now, I've always accepted that as the word of the Lord, and I believe that my brethren felt exactly the same way. We went into fasting and prayer to inquire about our responsibility in the matter.

After a considerable time, one particular day ... we had been in fasting and prayer for some 6 or 8 hours. If I remember right, it was nigh unto 3:00 in the morning. We separated ourselves from each other. ... the word of the Lord came to me. I went back into the room and met with my brethren and asked them what their opinion was, what their thoughts were. Each one of my brethren wrote down on a slip of paper what their answer to prayer was. I had to put each one under promise that they would not talk to one another. Every one of those slips was handed to me

Each one of those papers had written on it the same, definite principle that I had also received. My dear brothers and sisters, the revelation I received was written only in part. ... I have a copy of it here, and no, I'm not going to give out copies of it. I want to merely state that on January 23rd, in dear Ormond's writing, it says, "**The word of the Lord unto my servants: I have heard your prayers and will answer you according to your desires ...**"

Every one of us, I felt, had the most wonderful, glorious Spirit of God with us. There was no fault-finding, there was nothing like that. It was a great joy to every one of us that the Lord had spoken to us. ... I said to my brethren, "This is as I remember it, what the Lord has told me." And I wrote it down, myself, in my own handwriting.

I said to my brethren, "This, according to the Lord, is given to us as a Priesthood Council, and to us alone. ... I want every one of you to promise me that you will never reveal this revelation to anyone, save the Priesthood Council, unless it is agreed by unanimous vote, and it is done with my consent or my successor's consent." Every man there said they agreed and made that promise - every man there. ...

In 1993 it began to be passed out to different individuals with certain sentences underlined in it. **"It is your calling and responsibility to keep alive the principles in this dispensation, lest they be taken from the earth, and the earth be destroyed."** I won't deny that, I won't deny that one bit. But why, in all reasoning, did the individual who released the revelation, breaking a solemn promise in doing so, underline that sentence, and not put in the rest - **"Seek me in prayer, clothed in the robes of the Holy Priesthood, united in faith, and I will answer your righteous desires."**

Sacrament Sermon Transcript, 24 July 1994 (Edited for conciseness).

Appendix

Sermon of Rulon Allred, 9th September 1944

(One of his earliest recorded sermons)

Brother Rulon thanked the Lord for the opportunity of speaking and asked Him to forgive him of his weaknesses and let His Spirit rest upon him that he might be able to enlighten the minds of those present.

... I have been thinking that it is a marvel that we as individuals get along as well as we do. Our bodies are made up of billions of cells closely organized by the wisdom of God over a great period of time. Our spirits are made of matter so refined that it cannot be seen by our mortal eyes, but they too are composed of millions of cells. Our brain alone is composed of a billion or more cells that have been trained over many years to function and make up our individual lives, and there is not one of us that does not have different colored eyes, different complexion, different finger prints, from all others on the earth. No baby was born that did not have an individual finger print all its own. Yet, is it not a marvel that with each individual so unlike everybody else we harmonize our lives so well! If we consider ourselves as individuals, it is a marvel that we do so well.

There is only one thing that brings us together and that is the Spirit of God that keeps us in a unity of faith, purpose and growth. That has been the keynote of the instructions of our leaders to us. If we have the Holy Ghost, it influences us all ... we are influenced by this universal good. The fact that you do not see eye to eye, that we will subject our neighbor to trials for our own good, is a definite proof that we are not directed by that Spirit which emanates from our Heavenly Father and our Lord Jesus Christ. The Savior was dictated by the fullness of the attributes of that Spirit and He told us that we should be like Him, that we should make our lives endeavor the acquiring of the fullness of these attributes; that we should hunger and thirst after righteousness; that we should know the truth and it will set us free. And if we hunger and thirst after righteousness, we shall be filled with the Holy Ghost. Individual selfishnesses, our individual characteristics, our personal cleverness lead us from that all prevailing influence; but we would become as one, if we were guided by the Holy Ghost. God did not mean that we should be one in body any more than He and His Son were, for Christ prayed that we should all be one as He and the Father are one; that is, in purpose and attributes.

Our purpose is to get the Spirit of God and keep it. It is the Spirit of God that leads us to perfection so that there is nothing that we cannot know and understand. Every creature should subject its own life and its own attainment and subject itself to the mind and will of God to build up the Kingdom of God. This was our Heavenly Father's desire when He placed us in mortality. Each creature should realize that its own hope and happiness is in the subject of its own will and its own mind to the will of God. This applies to all living things, only in the subjection of self can we hope to live forever; and only by the domination of our own will, the striving to preserve our lives do we lose them. It was for this reason that the Savior said, "He who seeks to save his life shall lose it; and he who shall give his life for my name's sake shall gain it." It is only by living all truths and the eternal decrees of God can we live eternally. Eternal life was by God's decree predicated upon this principle. We who subject ourselves to our own wills must eventually be destroyed, for that too, is in accord with the eternal decree of an all-wise Creator. Section 93 of the Doctrine and Covenants says, in substance, that that temple which is defiled must needs be destroyed; the elements are the temples of God and that temple which is defiled must be destroyed; for nothing that is unclean can dwell in the presence of God. The Lord said that we were to worship Him in truth; in fact we worship truth as exemplified in Him.

So we see that it is our duty to drive from our lives our personal discordant characteristics and subject our attributes to the all pervading influence of the Holy Ghost. We should devote our entire effort and sacrifice our entire time and talents to lift others up by our sacrifice and service. The scriptures say that "pure and undefiled religion before God the Father is this: To visit the widow and the orphan in their affliction and to keep yourself unspotted from the world." Most of us in our own endeavor to preserve ourselves, forget to think of others less fortunate than we. We do not realize it is that only in giving

ourselves that we grow. When we cease to subject our desires, cease to grow, cease to expand, etc. J. Golden Kimball said, "I want to impress upon you — you are a good people, but I do not know what you are good for." What are we doing? Are we devoting ourselves to self? If we are doing everything for our own self-improvement, then we are not getting very far. Only by reaching out a hand to others and living the laws of God, can we get to the Kingdom of God.

The Kingdom of God has a king; it has its own laws, and its own officers to enforce them, and must have subjects to be governed. God said, "This is my work and my glory to bring to pass the immortality and eternal life of man." Only by living the Gospel, by becoming one with God, by subjecting our every act and thought to His guidance, can we become rulers in the Kingdom of God; and we can, whether in life or in death, enjoy its influence and eventually live in the presence of Jesus Christ and the Father; for the Savior promised that with such, He and the Father would come and make their abode. If we do not devote ourselves to the building up of that kingdom in this life, or in the life to come, all that we ever live for or hope to live for will be taken from us. It will be because we have permitted our personal desires to lead us away from the Spirit of God, for that man who becomes a law unto himself cannot be saved, if we are destroyed, it will be because of our selfishness, and all that we attain independent of the Spirit of God will be destroyed with us; for only by obedience to the Gospel and exercise of the pure principles of the Priesthood can we acquire an eternal kingdom, and that kingdom must be a part of the Kingdom of God.

Virtues of godliness can only grow by giving them away. If we greedily strive to keep to ourselves our God-given talents, we lose all. The Savior said, "He who is great among you. Let him be your servant; and he who is greatest of all, let him be the servant of all." He devoted himself to others, though He had God-given powers. All of His life was spent in succoring the weak and afflicted, and in teaching the principles and ordinances of the Gospel which He perfectly understood and easily applied. You and I often in our own efforts to gain lose our hopes for eternal life.

All that we have in the eternal worlds will be achieved because we became one with the Spirit of God. The whole Gospel message is: We must cease devoting out time and efforts to our personal advantage, and rather use our personal efforts to the keeping of the laws of God, and the laws of God are administered in the Kingdom of God; and we are promised that as Saints of the Most High, we shall be the officers to enforce God's laws and eventually become like the great King. We must sacrifice all things if we are willing to prove that by our works; then truly we shall be in the Kingdom of God. ... Regardless of our personal failings, if we get the Spirit of God then we will build up the Kingdom of God. In ourselves, may God grant that this will be our efforts, that we may sustain each other and help each other, and subject our will to the will of those who preside over us in righteousness.

... If we serve God and keep His commandments, our prayers will be heard and their burdens still be made light. Let us pray that we may be found worthy to endure all things without complaint, that we may be guided by the influence of the Holy Ghost, It is one thing to believe and it is another thing to live the Gospel, and still another thing to be able to endure all things. We may be strong in our own efforts, but beware lest we be delivered over to the buffetings of Satan, and we will be without strength.

Brothers and sisters, we are going to endure more than you can imagine. That time is at hand when we will truly suffer many trials and tribulations. Joseph Smith said, Some say, "Cannot we be saved without obedience to all these ordinances! 'No, not the fullness of salvation; for he who is saved in the highest mansion will have to obey all the laws and ordinances as Jesus Christ did. If you do not, you will fall short of your exaltation and be destroyed.'" That man who would serve God and keep His commandments, even after he had obeyed the ordinances of baptism and received the Holy Ghost, must abide by the whole law of God to be exalted. After paying his tithes and offerings, doing good to his fellow men, then let him continue to serve the Lord in all things and subject himself to the will of God, and the time will come when he will serve God at all costs. The time will eventually come when God shall say, "My son, thou shalt be exalted." Let us let the exalting influences of the Holy Ghost direct our every action in life for our own salvation and that of our fellow man [I pray in the name of Jesus Christ. Amen.]

His Prison Experiences & Vision

25 September 1973. Treasures of Knowledge.

You've asked for a recital of some of the things that transpired during the time when we were cast into jail for living the principle or the fulness of the gospel. We had been in jail for a number of months. The pressures from outside of the state of Utah were reflecting upon the Mormon Church and upon the state of Utah in such a manner as to make it very embarrassing, because the Church was being accused of turning persecutor to her own people for living the commandments they had earlier lived themselves.

John Harris, who was the warden of the penitentiary, came to us and asked us to please make some arrangements to get out on parole, that the state officers wanted us out on parole, that the Church leaders wanted us out on parole. "Couldn't we come to some place where we could agree to get out on parole where we would be released, that this would cease to become a national and a state issue, and that the state could save face in the face of this situation?", because we were actually gaining converts because we were in jail, and not losing any.

But our family situations—we had fifteen men in jail with an average of twenty people depending upon each man. They were in jeopardy and under very hard circumstances because they couldn't provide for themselves because we were in jail. This was reflecting on the state and particularly so since we had been counseled by our leaders not to let the state support our families. We had not relied upon them for support and we would not rely upon them for support. This again embarrassed the state, because they had hoped to take our families and support them and win them over to the state's viewpoint and the Church's viewpoint. Our tenacity in maintaining our position, though we were in jail, had thwarted them all the way along. It had not helped them gain their purpose. The Church wanted it stopped. We had made appeals to the Church to stop the prosecuting of these cases. The Church President was a very close friend of Brother Joseph W. Musser. The President was actually trying to do something to get us out of jail at the time we finally made a concession.

The circumstances surrounding that concession are the things that have caused considerable controversy. We did not want to make what the body of our brethren considered an agreement with death and hell, which we considered the Manifesto was. And this again is another aspect of the discussion that we have gone into tonight that is little understood because we haven't discussed it enough as a people to know all the facets of why the Manifesto was an agreement with death and hell.

It was an agreement with death and hell as far as the Church is concerned, because they voluntarily set aside a principle that all their lives they had been taught was necessary to their salvation in the fulness of celestial glory. When I say "voluntarily," of course they did it under coercion. The burden of the responsibility rested upon the government of the United States and the sectarian ministers and people of the United States who demanded such a concession. But we, of course, lost the blessings predicated upon our obedience by agreeing to give up this principle.

While we were in prison, we did not want to put ourselves in a position where we would make an agreement to do that which would bind us forever. Those who were on the outside didn't want us to make this agreement. In the main they felt it would be a concession that would be degrading to our cause. But our families were without fathers and husbands. Some of them were under very hard circumstances where they could hardly live from day to day and hand to mouth.

My family was under very difficult circumstances, because for months no payments had been made on my contract with Zions Bank. The bank had seized title by virtue of delinquency, no payment, and they would have taken my home and my land away from my wives and my children, and we would have been in a very serious situation. Many of the other brethren were in similar situations. This was growing more critical from day to day, and Joseph took the position that we could do lots more good for our families, even if we weren't living the principle, which we couldn't live inside the jail, if we were out where we could take care of them and guide our wives and our children and provide for their needs.

When I got out, it took me three days only to straighten out my financial affairs, borrow enough money to

meet my back payments and secure my home again for my family, though it had already been seized by the bank.

So the brethren came to us with an agreement that had been agreed upon by the state officials. Joseph Musser refused to make any promises as to what we would do when we got out. We were to go out upon that basis, that we would not openly live with our families, that we would not perform any plural marriages.

And while we retained our beliefs and principles and in no wise gave up our beliefs, we would not further embarrass the Church and the state by openly living or advocating or perpetuating plural marriage. Ninety-nine percent of us didn't want to sign this agreement. Joseph reasoned that if we signed it, we would be better off than if we stayed in. He had gone to the Lord about it and told us in the name of the Lord that this was what the Lord wanted us to do, that any agreement we made with the state and the government in order to get out on parole could only be binding during the time of our parole. The moment our parole ended, the agreement we made also ended, because it was pertaining to a parole and not to a release. When we got a release, that would be dependent upon any other concession we would have to make or any other conditions they would force upon us.

Joseph Lyman Jessop and myself were the only two brethren at this time who had been moved out to the point of the mountain to take care of our brethren, to take care of the cattle and do the milking and take care of the big farm that was out there. We were separated from our brethren when a separation took place from among them at the main building of the penitentiary, as to what course they should follow. Morris Kunz, Louis A. Kelsch, Arnold Boss and Fred Cleveland took the position that they would not sign the agreement. Charles Zitting also was numbered among them. Joseph came to the point of the mountain and told us that we must sign it, that our families needed us and that we could do far more good out than by staying in. But Lyman and I took the position that we could not do this unless we knew it to be the will of God. Joseph said, "I tell you as a servant of God, it is the will of God. We want you to sign this agreement." So they brought out papers for us to sign. Lyman and I signed them and they went back into the prison. But they hardly left until we were so filled with a sense of guilt and remorse that we tried to get a hold of the authorities and tell them no, that we would not sign the agreement.

We went into a state of fasting and prayer. We finally got word into Joseph that we wanted our names removed from those that were going to get out because they had signed it. While these circumstances arose, a number of our brethren, including those that I have mentioned, were moved out to the point of the mountain. They took a very active stand against Lyman and me in relation to this matter. They said, "If they were to turn us loose, we would crawl back into the prison rather than go out under such conditions." So Lyman and I decided to fast and pray until God told us personally what to do. Though we had always done what our file leaders told us to do, now we needed a testimony that this is what God wanted us to do.

So we had been fasting for three days and three nights without eating anything and being in prayer every time we could get together, and at night talking and praying. Lyman and I had our beds separate from the other prisoners in one of the little sheds. It wasn't the furnace room, it was a bunkhouse. We had our rooms in the big room that was much bigger than this room where we had our cots and slept together. We could kneel in private and pray to the Lord.

The third day had passed, and the third night was in progress. We had prayed very earnestly to our Father in Heaven when we had retired, and both of us lay praying until exhaustion overtook us and we fell asleep. At 4:30 in the morning of the third night, I was awakened by visitors. I sat up on the side of my bed. John A. Harris, warden of the prison, and Joseph W. Musser met me at the side of my bed and told me to come and go with them. This was so real that at no time did I realize it until after the end of the entire vision or dream, when I had returned from my mission with them. I went out to a big car, limousine, that was waiting in front of the prison walls. We had to pass through the iron gate, a fence that was almost as high as this building that we couldn't get out of during the night time. I got into the back seat with Warden Harris and Joseph Musser. They said they had come to see me in order to answer my prayer concerning this matter.

I said, "Well, I want to state very candidly and forthrightly that I will not go out of prison, I will not

make any concessions if I have to stay here until I rot." Brother John Harris, who was a former resident of old Mexico and who knew my father and knew all about polygamy and Mormonism said, "Brother Allred, do not talk that way until you know the whole story. And do not talk so loud, this is a matter between you and Joseph and me. These men do not understand polygamy, they do not know anything about it, and you have no responsibility to try to get them to understand. And in the front seat driving is a chauffeur and two men who are members of the Federal Bureau of Investigation. They are very much interested in your attitude."

So I quieted down. We drove out of the prison confines and up into Salt Lake City to East South Temple Street, to a big, beautiful building. Joseph and I got out of the car. Brother Harris waited. We went up a long, broad sidewalk to a great, giant door which was opened for us. We passed through the door to the foot of a big stair that led up to a second floor. At the top of the second floor, as Joseph and I ascended the stairs, we saw a great mahogany desk. Behind the desk was President John Taylor. I recognized President Taylor immediately. He addressed himself to me. He said, "What is it you want?" I said, "I want to know whether the counsel that is given to me by Brother Joseph Musser is from the Lord or not and whether or not I should sign this agreement in order to get out of jail." Brother John Taylor said, "You do what your file leader tells you to do, and all will go well with you."

My heart was filled with a happiness and a surety that knew no bounds. Had an angel of God personally appeared to me and given me the same message, it could not have had the convincing power that this experience had upon me at that time. Because Joseph, who was my file leader, was with me, and we had both seen President Taylor, and he had answered my question, and he was the man who had kept this principle alive and who had refused to sign the Manifesto and who had died in exile for it, and yet he told me to do what my file leader told me to do.

I went back to the prison in the car. I got out of the car. Joseph went to my bed with me. I sat down on the side of the bed and shook my head. I was on my bed sitting up, and 25 minutes had passed since I looked at my watch when I got up when Joseph had called for me.

I immediately woke Lyman, and I told Lyman what had happened. Lyman burst into tears, and he said, "Why did not the Lord show this to me? I am the elder of the two of us." I said, "Lyman, I think the Lord did not show it to you because He knew that I needed the testimony and that if you told it to me I would not believe you. But if I told it to you, you would believe me." And he said, "I believe you. I know that this is from God."

We rejoiced, and we went to the sub-warden who was there, who was a former missionary companion of Joseph Lyman Jessop when he was in the mission field, and told him that we wanted to go in and see Brother Musser. When we got in to the penitentiary, we were immediately let in to talk to Brother Musser. We told him that we were sorry, that we didn't want to be constantly changing back and forth, but we did want our names with his and John Barlow's and those who wanted to get out, that we would sign the arrangement that would be binding upon us during our parole, and we hoped it hadn't embarrassed us.

Joseph said that he had been disappointed in us in not following his counsel, but that he had gone to the Lord about it and he knew we would come and go with them and do what we were told to do. And because he did know this, he had not had our names removed, nor had he done anything about it. He knew that he had been with Brother Harris in the spirit and the message that had been brought to us the night before. He told us at that time that it was of the Lord.

From that time on, everything went on smoothly with us. When we told our experience, Brother Cleveland decided that he wanted to get out, and he added his name to the list. The other brethren stayed in. We were released in a few days and went out on parole and returned to our families. And that is telling it as briefly as I could without going into a lot of detail.

Q: Was Brother Musser arrested and in prison the same time that you were?

RCA: Yes all of these brethren that I have mentioned to you. There were 15 of us who were in the state penitentiary at that time-myself, Joseph W. Musser, John Y. Barlow, Arnold Boss, Joseph Lyman Jessop, Heber Cleveland-we always called him Fred, he didn't like the name Heber-David W. Darger, Morris Kunz, Oslo Branek, Ianthus Barlow, Edmund Barlow, Albert Barlow, Louis A. Kelsch, Charles F.

Zitting, Alma A. Timpson. I do not know how many I have named of the brethren who were in prison at that time.

When we got out, there was a division among the people. Some of them said that Charles Zitting who stayed in took the position that we would never have the privilege of going back to Jackson County, Missouri, and those who had signed that agreement had done something as damnable as what Wilford Woodruff had done in signing the Manifesto. Joseph rebuked him and told him that he would remove him from the Council if he continued to take that position. Charles kept that position and maintained it until the day of his death. And there were many others who sided with him in this position, that we had forfeited our right to the blessings of the gospel because we had made this agreement.

John Harris, Joseph Musser, John Y. Barlow and others maintained that they had done that which was right to get out of jail and to abide by the conditions until our parole had ended, and that God would bless us for having done so, that those who did so, their families would be retained and not lost, and that those who stayed in to the end would lose their families. It was literally fulfilled. Some did lose their families.... Though one person's family stayed with him, he had nothing but conflict until the day he died. He had a position that threw him out of harmony with the other members of the Council. Those who got out kept their homes and never lost a wife or a child as far as their being taken from them or anything like that. Those that stayed in, most of their families were lost.

Q: How long did you have to keep the agreement, the conditions of the parole?

RCA: The conditions of the parole required us to remain for two years on parole. Then the agreement would automatically release us from jail, and we would no longer be parolees but would be ex-convicts. We would be felons because we had been in there on a felony charge. It had been changed from a misdemeanor to a felony charge in the state of Utah in 1937. None of the brethren had to remain in this status for that long. I broke the conditions of my parole and went into Mexico with my family in order to set up a place of refuge in Mexico for the Saints who wanted to go there. When I returned at Joseph's request, I was put back into jail. But I was only kept there for a month when my parole was terminated. That was within less than a year's time. I returned to my family then at the termination of the parole.

Q: You went back to jail voluntarily, didn't you?

RCA: Voluntarily. I had broken my parole. I went back to the jail. I called them up and told them I was back in the United States and was going to come back to jail. They said, "You don't have to come back here. Nobody wants you." I said, "Well, I've broken my parole and I want to make things right with the government." They told me I could come back when I wanted to. I said it would take me a couple of days to get my affairs in order. They said, "Well, just come back when you are ready." So I got my affairs in order and went back. I knocked at the gate and asked them to let me in. I had an awfully hard time getting in, lots harder time getting in than I did getting out. I was there for just exactly a month when they gave me a hearing and let me out again.

Q: How long had you been out before you went back?

RCA: Five months.

COMMENT: You were released in December of 1945 and went back in March of 1948. You were arrested in 144 and went to prison in 145, in May of 1945.

RCA: We were in seven months. I was on parole for about a year. I set my office up on State Street. And then in August of the following year (while still on parole) I went to Mexico at Brother Barlow's request. It was a personal request on his part, and even members of the Council were not aware of it on the basis that he was asking me to go. The other members of the Council assumed that I was going on my own volition because I wanted to. But I was going because he had asked me to go. He asked me to go to set up a place of refuge for those people who would have to flee there.

This condition again caused controversy, because there were a number of the brethren who took the position that I was allowed to go there because I wanted to. John told me not to tell them that he was sending me, because it would put him—he was on parole too—in an embarrassing situation. So I didn't tell anybody that he was sending me. When I got down there these other people believed that I had gone because I wanted to and didn't believe that I had gone because I had been sent. Many of them had chastised me and criticized me because I had taken this step. But he, John, and others, had young wives

that they wanted to send there so that they could continue to raise their families and have their children with them. In fact, arrangements were made to make this possible, and a number of brethren moved there at Brother John's request after I got down there and got myself established, which in itself proved the validity of my position.

We stayed there for nine months. I came back at Joseph's request. He wrote and told me he wanted me to come back and take care of my family and move back to Salt Lake City. That's where the battle had to be fought.

Q: When you were at the point of the mountain that night, that was a dream or vision? You didn't really go out?

RCA: That was a dream or a vision, yes.

Q: How did you know that, because it was so real to you? When did you come to realize it?

RCA: The reason I knew that it didn't actually happen was that when I awakened and I was sitting up on the side of my bed, I had evidently not left the bunk nor moved, but that I had gone with them in spirit. I didn't realize that it wasn't actually a transpiration of fact until I was sitting there. Then I turned to Joseph Lyman Jessop and told him that this had happened to me.

COMMENT: This was a beginning, not a beginning because it began long before this, of the brethren's opposition to your position when Joseph called you.

COMMENT: Based on the fact that they didn't really understand that you had been told to go.

COMMENT: Well, I mean your position with Joseph at that time.

Q: When Joseph Musser told you to sign this agreement...

RCA: ... and get out and take care of our families. "Because," he said, "you can't live the principle in here, and you can't take care of your families in here. Things are at work that are going to tear your families away from you if you don't get out and take care of them. You can't serve God in here. Though you can bear testimony to the nations by being in here, you can't save your families while you're in here." You don't understand how much this means unless you realize that while we were in jail some of the women under the pressures that they were under, the Church leaders and officers of the law calling upon them, had left their husbands, right while we were in jail. Not only that, members of the police department had gone to some of the homes of these brethren, one man particularly, while he was in jail, and an officer of the law had raped his wife in his own home while he was in jail. Things like this were getting to be more and more commonplace. We had instructed our wives that they were not to go on state relief, because to do so, we felt, would put them in further jeopardy. So our families were suffering for the wants of life. If it were not for the fact that members of my family were working and earning enough at least to feed my family, my family would have suffered more intensely than they did. As it was, in the seven months that I was in there, we had lost our home. The bank had taken it over. My business and my equipment had been sold. When I got out, through the blessings of God, it only took me a short time to borrow enough money to pay the bank off and to recover my home and to keep my family there, and to keep the devotion of my family. But there was so much conflict that even when I got out my family was wondering if I had done the right thing. So I could sit down with them and talk about it and tell them about it.

Q: Why did you feel so strongly that you should stay in and not sign it?

RCA: Because at first the general consensus among the brethren was that they were not going to make any concessions to the government at all. We were going to show Wilford Woodruff and the early Saints that when they had signed the Manifesto, they were a bunch of cowards and that we were brave men. We wouldn't make any concessions on any terms. We were taught that while we were in there, that concessions are sometimes a part of God's program to the extent that you may concede, bow but not break. A green willow blows with the wind and bends, but a dead willow breaks. When we made these concessions, even John Harris informed us that he understood how we felt about these things, that we didn't need to tell everything that was in our hearts. The other men didn't understand why we were living the principle, and we didn't have any responsibility to try to get them to understand.

In fact, I went to a meeting with him after I had agreed with Joseph. He took us immediately, Lyman and I, into a meeting with the warden. We told the warden just exactly how we felt about it. He said, "You

are not only doing yourselves a favor by doing what I am asking you to do", and the warden had arranged for this, "but the President of the Church and others, helping to make a concession that would be acceptable to the state." He said, "I know how you feel about this. I know what you are going to do. But you don't have to tell them this. All you have to do is sign this agreement which doesn't bind you beyond the terms of your parole. Get out and take care of your families."

COMMENT: This was a fulfillment of your vision.

RCA: Yes. It was a direct fulfillment of my vision, which was, "Go do what your file leader tells you to do and all will be well with you." We had to know, we had to know. We would never have come out unless we did know. There was another thing about this. John Y. Barlow was the senior member of the Council. But like Jared turned to his brother, Mahonri Moriancumr, to get the word of the Lord, John turned to Joseph to get the word of the Lord, because Joseph could get the word of the Lord. And the matter had been presented to John and Joseph who were in the main prison, and we were out on the farm. John had said to Joseph, "You get the word of the Lord on this, and whatever the Lord tells you to do, we will do." So Joseph had gone to the Lord and had been told to do this. He told John this. But John had previously taken the position, "We won't make any concession to anybody." When Joseph told John this, John said, "Well, that's the word of the Lord, that's what we will do." So Joseph and John had come out and told Lyman and me this, but they hadn't told us the conditions under which the word of the Lord had come to Joseph. They just said, "This is the word of the Lord," and they left us to find out whether or not it was. I'll tell you, we've found out as far as I was concerned. I've had a lot of experiences in life. But this thing that we did upon that occasion, I know was from God. There isn't any if's or and's about that. The fasting and praying that we had gone through in agony of soul and doubt for three days and three nights and answered by such a glorious manifestation, was to me a testimony I could never deny. I just knew with every fiber of my being what God wanted me to do. What happened to my family and with my family and for my family after I got out bore it out a hundred ways. It was just what Joseph said, "You brethren follow the counsel of the Lord in this matter, and the Lord will save your families. Those who do not, they will lose their families," and that's exactly what happened.

COMMENT: You already bore testimony to the nations sufficiently by going to prison in the first place, and they weren't interested any more than that.

RCA: Well, we established a precedent in going to jail at that time. And God may wish us in this time to establish it again. We may have to go through hardships and privations and arrest. In fact there are a number of areas where there are individuals doing everything in their power to get this brought before the government and bring us in for trial again. And if this is what the Lord wants to happen, I am perfectly satisfied. If I can serve the Lord better in jail than out, that's where I want to be. But I feel that the time is too far spent for us to be spending very much time in jail, and that the time is going to come when God is going to move with mighty power among this people in establishing this principle and pushing these things to the fore, in living the united order and plural marriage. Whatever God asks us to do, we are going to do. We are trying to live close enough to the Lord so we know what He wants us to do.

COMMENT: It is interesting how many times the Lord seems to use two people together. Moses and Aaron, Jared and his brother, Joseph and John Y. Barlow, Joseph Smith and Hyrum.

RCA: The revelation of 1889 was received in which President Woodruff, in keeping with the counsel of his brethren, had gone to the Lord and received the revelation of 1889, in which the Lord told him not to make any further concessions with the government. And the body of the Church was so insistent, things had gotten into such a position, they had already made such a number of concessions, that it became a natural thing to happen.

Q: Was there any revelation given to Wilford Woodruff after the 1889 revelation in which the Lord directed him to go ahead and sign the Manifesto?

RCA: There is no revelation ... [it was] permissive act. He was permitted to do this for the sake of the Church because the Church was not worthy of God's intervention directly.

Q: Was this the same kind of thing that happened to the Prophet when Martin Harris persisted in asking for the papers?

RCA: Martin Harris continually requested the 116 pages of the Book of Mormon that had been

translated, so that he might show it to his wife and others of their friends. He said he would protect them and see that they were not lost. The Lord said, "No." The second time he went and asked the Lord again if he couldn't, that it would help to add friends and associates that would bear witness of this. The Lord said, "No." So when Joseph asked the third time, pressing the Lord on the matter because Martin Harris was insisting upon it, the Lord said,

"Yes." But Joseph was told to warn Martin to keep the promises he had made, not to let it get into the hands of wicked men. Joseph gave them to Martin Harris. A night and a day hadn't passed until they were lost and were in the hands of wicked men who wanted them. Then the Lord told the Prophet Joseph that this was the design of the adversary in getting them out of his hands so that they could alter them and then say if he translated them over that he couldn't translate them the same, and no matter what you say they will have the upper hand. It will bring this work into jeopardy. Don't translate the portion of the plates of Nephi that you've translated. Go now to the small plates of Nephi and translate them. In them is a portion which I have reserved for a wise purpose in me, and it was stated by Nephi when he wrote them that he didn't know why.

Sermon by Owen Allred, 1934 (Age 20)

*Given at the Mutual Improvement Association in Emmett, Idaho.
(Earliest recorded sermon)*

We, the youth of today, are striving and will continue to strive to fill the places of our present leaders and fathers. We will do our best to bear the torch of truth in such a manner that all will be able to benefit from its light. We, the youth of today, are the ones who must become the leaders of tomorrow. If we do our part, we will be chosen as leaders and teachers for those who follow us. We will be able to show our children the straight and narrow paths of life, and be able to give them light so they will not stumble.

We are all given the privilege of choosing for ourselves, and we are provided with a light so we can detect which paths are the better. Never before has the evil one with his temptations had such power on earth as he has today. Yet, never before has God tried harder to show us the light of truth than he is at present.

I picture myself as youth. I was standing on a stone at the turn of a road. My father is holding my hand and pointing back the way we had just come. He said, "See, my boy, you can see many miles back. You always will be able to see back." Then he turned and pointed ahead. It seemed as if a great cloud had settled down over the road. Then, father said, "But you can see but little ahead."

We walked on. I could see many things moving in the shadows ahead, but nothing was clear. As we walked on, they changed into different things from what I had imagined them to be. Father again pointed back, and I could see a long, long ways. Everything seemed clear and was easy to place. Then he drew me close to him and said, "My boy, you can always look back on this long road. So far you have had my hand to guide your feet. You have had me to protect you and counsel you. But I will not always be able to guide you as I have done in the past. I cannot go much farther with you, son, and while I am still with you and you can hear me, I want to ask you to keep on traveling this road."

He turned me around and pointed in many directions, showing me lights all over. These lights were all bright and were easy to reach. He said, "See, there are many roads to take, and they are on a downhill grade. But look, my boy," and he pointed ahead. I looked, but I could see nothing. He said, "Look again and be sure your eyes are open." When I looked again, I could see a faint light shining through the fog or cloud. He asked, "Can you see the light?" I answered, "Yes, father, I see it." He said, "That is the light you must reach before you can find real happiness and real joy." "But father," said I, "there are many brighter lights and they are much closer." He drew me close again and said, "My boy, you can see but little, for your eyes are nearly closed. But the light I have just shown you is far brighter than any you can see now. If you travel this road, that light will grow brighter as you go. And when you get within reach of it, you will know why I asked you to travel this road. If you go your way with a light heart and a willing hand, it will be but a short time until you can see the wonder of this light. And last but not least, no matter which road you take, remember that you cannot turn back."

I went on, and I noticed that father was not always with me as he had been. I would call to him, but could hear him only very seldom. When he left me, he would always give me a torch and tell me that it would help me find my way. Sometimes when I would pass one of the bright lights, my torch would be almost invisible, and I could not see the light I was headed for. But it always gained strength and became light again.

Friends, I am still carrying that torch. Sometimes I nearly drop it, and sometimes I have to fight to keep it. But if I hold to that torch and travel the road which was shown me, with a light heart and a willing hand, I will be able to laugh at all danger and smile when everything seems to go wrong.

As was told to me, the light would grow brighter as I grew nearer to it. I hope that I will be able to so travel the road of life that I may be able to reach that light which was shown to me. The light seems very bright now. But there are many rivers to cross, mountains to climb, battles to fight and castles to burn before I am in reach of this light. If I reach it, I hope I may have power to pass the torch on to one who need it as I did. I hope, too, that I will be able to guide others through the dark clouds and past the

blinding lights of temptation.

Our forefathers who brought the gospel to us, had great hardships to face in their task of bearing the torch of truth. The pioneers came across mountains, plains and rivers, bearing the torch and bearing forward. At even-summit, there was another in the distance. Yet, they came on and on, bringing to these mountains the torch of truth, a light to direct the feet of every traveler. That torch has been handed down to us. Will we drop it and go on, blinded by darkness? Or will we bear it onward?

Pioneers, Fathers, Mothers and you who are our elders, the torch which you are passing on to us will be grasped with a powerful grip, held high with a powerful arm, and carried on.

We, too, have great plains, mountains and rivers to cross. We are still miles from our goal, a goal which we may never reach. For there will always be new problems to solve and new fields to pioneer. Yet, we will press on and carry the torch you have handed to us, the torch of faith, to every part of the world no matter where it is, to every nation no matter how small, and to every individual no matter how lowly. We will do these things with every worthy cause we can command. We will pioneer for" ours, just as you have done for us. We will carry the torch to ours, just as you; have brought it to us.

Sermon – The Power and Surety of Prophecy

Owen A. Allred, Sacrament Meeting, Bluffdale, Utah - 17 May 1999

Now, brothers and sisters, I'm going to take what time I want to take today and talk to you on a certain important topic. We are losing one child after another because they want to go to the Church. They want to take the path of least resistance. I want to talk to you for a few minutes, and I hope and pray that you will listen. And you young folks, and anyone else, who want to find fault and criticise, have at it with all your hearts and minds - and God have mercy on you!

I am going to talk to you on the word of God today, and I'm going to hit it hard, the best way I know how. I'm going to try my best today to hit a subject that I hope will get through to you, to your spirits, so that you will wake up to the realisation of who we are and what our responsibilities are.

The Lord speaks many times of the power of prophecy, the surety of prophecy, the positive knowledge of prophecy. And that's what I am going to talk to you about today.

Clear back in the beginning of time, before you can remember it, in the days of Adam, prophecy was exemplified. It was lifted up to all of us as to its importance.

Dear father Abraham was given the opportunity, the privilege, the honour of prophesying of the great things that would take place here upon the earth. Moses prophesied - oh, my goodness, what he prophesied, not only forward, but backwards. But typically, all that the human family did was to find fault and to criticise.

Many of you say you have read the Bible. What is the Old Testament? It is nothing more nor less than a history of the House of Israel. It's not the history of this earth or the people who lived on it, but the history of just one family, the House of Israel. All through, from beginning to end, I don't care what part of it you go into, you will find prophecy. The prophets arose and spoke. They said, "Now, my dear ones, if you don't do what you are supposed to do, God is going to do such and such." And every time, not once in awhile, but every time, they ignored the prophets because they had the wisdom of the world. They had the wonderful wisdom of the world that could tell them what they wanted to hear. And they heard it! They always listened to that beautiful, wonderful voice of Lucifer when he told the children of Adam and Eve, "Believe it not!" And they believed it not. Is this also true today?

Many of us today want to follow the false counsel of, "Don't believe what the prophets tell you, because they have a rough road for you to walk over. Take off your shoes and walk barefoot on the soft carpet. Don't put on your boots -and walk in the gravel. Take it easy. I'll teach you a gospel that's sweet and nice to hear, and it will put a crown on you so that you can be proud of who you are."

My dear ones, you can go through that wonderful Bible from beginning to end and find that same lesson repeated over and over, the power and the surety of prophecy. God has made a statement through his prophet, and I want you to listen to this and listen to it carefully: "Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets"[1]. How many of you pay any attention to that today? How many of them in the ages past paid any attention? The prophets have been told what's going to happen, and they try to tell us, but we turn our backs on them and say, "I don't believe it!"

So many among us say, "Here is a wonderful, wise, educated man. Look how intelligent he is, look at how he is able to speak and influence us. He has a better philosophy, let's go his way." And they go down the skids. What has happened to the House of Israel over and over again? Yet, they've never to this day learned that God knows what he is talking about. He tries his best to warn you and to warn me and to warn our forefathers, clear back to Moses and to all the House of Israel. They have said, "I want you to hear what I have to say and warn you as to the outcome if you don't pay attention!" And we turn our backs on it and say, "We don't believe it, we don't believe it." Or, actually, "We don't want it."

The Saviour gave us one of the most perfect examples we ever could ask for on earth. The Lord and the apostles were walking one day and Jesus saw a man "which was blind from his birth. And his disciples asked him saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus

answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him”[2]. Prophecy about Christ was being fulfilled, and the disciples marvelled: “He's blind, he's never been able to see, and you've healed him and he can see!” The disciples wanted to know at first why he was born blind. Was it because of some sin he had committed? Was it because of the sins of his parents? What was the answer the Saviour gave? Every one of you ought to know - it was to fulfil prophecy. Why? Because at least one of God's prophets said, “And in that day, he will heal the blind, restore the sick, raise the dead from their graves,” etc. Over 50 times in the Old Testament, it was prophesied when the Saviour would come - yes, when the Saviour would come, how he would come, where he would come, and all about it. And over and over the prophets talked about it. But when he came, “Oh, we don't believe it. We want a Saviour our way, according to our thinking. He isn't what we want, so we'll crucify him.” Can you see that? You bet you can see it. You can look back through the pages of time, and you can look back through the old Bible and listen to history, and you can hear it. You can even hear it in your own ears, the ears of your spirit, the crying of the prophets, “Please listen, listen!” But we heed it not.

Now, let's turn over to that wonderful book we call the Book of Mormon. That is one of the most wonderful storybooks you've ever read in your life, if you want to sit down and read it for the value of listening to a good story. And what is that story? It's the story of God's prophets. Over and over again they speak and tell the people what is going to happen if they don't do this and that. Right from the beginning, Lehi said, “If you don't do what God tells us to do, you are going to be destroyed.”

Even after the Saviour came upon the earth, “If you don't keep my commandments, if you don't walk in obedience to my laws and ordinances, I will have to destroy you, I'll have to take you off the face of the earth.” “Oh, but Saviour, we love you but we don't believe that. Look! We have lawyers here, wonderful and educated lawyers[3]. They've been to school, they are knowledgeable. Saviour, did you even go to grade school? Are you even a high school graduate? Why should we believe you? We believe the educated lawyers!”

Do any of you know anything about what happened to the American Indians - or the Israelites on this American continent? You should know all about it if you know the Book of Mormon. They repeatedly and repeatedly said, “We don't believe it, Lord. We don't believe the prophecies that these prophets say you gave, we don't believe your prophets here on the earth.”

Now we come to a problem: Who is God's prophet? How do you know he is a prophet of God? One little, simple key - “By their fruits or their works ye shall know them.” They will teach the same principles and the same doctrines and perform the same ordinances as the prophets did who went before them, and they will also be living every one of them. Will you please remember that little phrase - “By their fruits ye shall know them.” Please remember it.

The true prophets of God will always teach the same gospel, the same principles and ordinances as those who went before them. Somewhere along the line of succession, the living prophet didn't follow the living prophet. We are all familiar with what the Prophet Joseph Smith said, “If any man teach any other gospel than that which I have preached unto you, let him be accursed”[4]. Orson Pratt was very specific when he said, “The same gospel that was preached by the apostles was also preached by the ancient patriarchs and antediluvians. The same gospel that was preached in the days of the apostles is also now preached to the Latter-day Saints”[5].

So to drop a principle or ordinance, or to alter them in any way, turns the gospel as restored by the Prophet Joseph into another gospel, into a different gospel. “Oh, but Joseph, you were a dumbbell! We have lawyers now who know a lot better than you do! You made mistakes! Brigham Young made mistakes! We have wonderful, wonderful, educated lawyers. The wisdom of the world. The arm of flesh. But Christ himself said that if you want to follow the ways of the world, you can't possibly belong to him. He said something similar to this: “If you want peace and harmony with the world, you will not be my children. Any man who seeks to be of the world will turn his back on me. Over and over and over, we have done that. We've done it today, we're doing the same thing right now. As King Benjamin said, “For the natural [worldly] man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit....”[6]. Also, the Apostle James said, “Know

ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God"[7]. The scriptures are very clear on this matter. John the Apostle said, "If any man love the world, the love of the Father is not in him"[8].

A young couple came to talk to me Friday afternoon for nearly 3 hours, trying to convince me of how much more the lawyers know than the Prophet Joseph Smith did. "Do you believe the Prophet Joseph Smith was a false prophet?" "Oh, no, but he didn't understand what he was talking about. Can't you see what this person said? Can't you see what that person said?" and they showed me different quotations. Using those quotations, they think they have proof that the Church is right and we are wrong. They brought out a reference, which is that George Q. Cannon said it doesn't make any difference what words you use when you are conferring priesthood on someone, that you can use any method you want to. They are all the same. If you don't first confer priesthood but you confer office in the priesthood, it doesn't matter because it's the same as conferring priesthood. I don't know whether that is a true quotation from Brother Cannon or not, but they knew better in his day, and we know better in our day.[9]

There was a prophecy about that earlier. The Prophet John Taylor, who presided over keys to priesthood, said in the eight hour meeting, "I would be surprised if ten percent of those who claim to hold the Melchizedek Priesthood will remain true and faithful to the gospel of the Lord Jesus Christ." He added that at the time of the seventh president, "There will be thousands that think they hold the priesthood at that time, but would not have it properly conferred upon them"[10]. Now, who was in error and who was correct? Who was being led by the Holy Ghost to teach the same principles taught by the prophets who went before them? John Taylor knew the Prophet Joseph and knew his teachings, and he knew that the Prophet told him positively, "When you lay your hands upon a person's head to give them priesthood, you do it by the Spirit of the Holy Ghost and you confer priesthood on him first, and office second." You don't merely give him an office. Joseph F. Smith said, "The conferring of the priesthood should precede and accompany ordination to office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the priesthood without possessing the priesthood itself "[11]. An important move was made by President David O. McKay in 1957, showing they had long been in error, and wherein the wording to confer priesthood before office was clarified at that time. This would leave 36 years of conferring only [an] office, fulfilling President John Taylor's prophecy.[12]

"Oh, but what does it matter? We have lawyers today who do the thinking." Brothers and sisters, we've had lawyers ever since the world began, the educated people of the world. They say you don't need faith in the Lord Jesus Christ, you don't need faith in God the Father, all you have to do is follow the living lawyers, the learned men of the world. I sat on a bus one time, and a man was talking to the bus driver. He said, "I think we're getting close to the time when the Saviour is coming. I'll be glad to see him come, but do you know something? He is going to have to abide by Church rule, and if he doesn't, I'll help to crucify him again!" We have to be careful. We should not think Church rule presides over God. But that's exactly what is going on. I read an article just yesterday where the man says, "If the One Mighty and Strong comes to set the House of God in order - it's been prophesied, that's true[13], but he's going to have to go through the right process to do it. He's going to have to come through the Presidency of the Church and get their permission and direction. That's pretty good, isn't it? That's where things have gone. My little 3 year old grandson, Shawn, will you come up and tell your Daddy when he has the right to correct you? That's just about the sense of it.

It doesn't work that way, brothers and sisters. Prophecy for the latter-days is true, prophecies in the Bible and elsewhere. The Bible is full of prophecies - the beautiful prophet, Daniel, for instance. And above all, search ye the works of Isaiah. Over and over the Book of Mormon speaks of Isaiah. The Prophet Joseph spoke of the prophet Isaiah. "Oh, I believe the prophet Isaiah was a true prophet, but he couldn't possibly be speaking of us, when he said that in the last days they would change the ordinances and break the new and everlasting covenant. Certainly not us!"[14] But who else has the covenants and can break them?

Isaiah also warned that we will say, "For we have made lies our refuge, and under falsehood have we hid ourselves"[15], and going on further to describe our condition: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it"[16]. We

most certainly have gotten to that point. We demanded a Manifesto, we've changed ordinances, but we say, "Oh, Isaiah couldn't be speaking about us." Are we saying, "Well, he's talking about the Mormons, but it couldn't be us, because we're perfect"?

Now, I'm going to be just like dear Alma in the Book of Mormon. Oh, I would to God that I had the power of an angel and could stand on a housetop and scream to the people![17] "Prophecy is going to be fulfilled, dear ones! O, House of Israel! you people who call yourselves the children of God, the followers of Jesus Christ, repent! lest you blaspheme against him and place yourselves upon a pedestal, that you think you are greater than the prophets who went before you. O, you people, why can't you hear what is being told to you! Why can't you see what you are doing? You have ears, but you can't hear. You have eyes, but you can't see, and you have hearts but no understanding!" No, I can't holler at the people, they'd throw me in prison if I tried to talk to them like that.

But I can talk to you! When they come to you and say, "Believe it not! Don't believe in prophecy! Prophecy will fail you!" where do you stand? Show me one prophecy given by a prophet of God that has not been fulfilled, and I'll tell you right now you will never see one that is not fulfilled. The Prophet Joseph Smith, the Prophet John Taylor, the Prophet Brigham Young, Heber C. Kimball, those wonderful men who proved by their works who they were and who they followed, they prophesied pertaining to you and to me, in this year 1999, of the things that were coming before the dreadful scenes of the Lord's judgement come upon this people. They made it very clear, and we are without excuse.

Do you think it's not going to happen? Well, just don't hold your breath, because it will happen. The judgements of God will fall upon us who call ourselves Mormon people, just as sure as there is a God in Heaven. We are going to be cleansed. And the prophecies of my beloved Joseph White Musser[18] will be fulfilled to the iota - and I know it. If this people don't straighten out and become what they ought to be, there's only going to be a handful left when the Saviour comes. That is prophecy.

Then we come back again to these wonderful lawyers - "Oh, but the Saviour won't come until he gets my permission." That's just about what they are telling you since they've taken over command of the world. "He won't come until he gets my permission!" That's the kind of doctrine we want to believe.

Oh, you young folks who have my dear brother Rulon's sons coming to you and showing you these wonderful works of the lawyers - excuse my favourite name for them, "the liars" - who come to you and say, "Look! Look! Look! Look at these wonderful teachings. They disagree with the teachings of Joseph and Brigham and John!" Now, which ones do you want to follow? You'd better follow them if you want to be in harmony with Church rule.

Brothers and sisters, God sent us here on this earth to live by faith. We were not sent here to be given proof on paper of everything, line upon line, detail upon detail, as a lawyer would want you to have. They want everything put down, documents of everything that went on and was ever said. We Mormon people don't believe the Prophet Joseph Smith saw the Saviour and God the Father in the grove, no sir. We can't believe that, it was never documented. Now, that's the doctrine of the lawyers and of those who don't really want the truth. Everything isn't documented, but do they teach that? Oh no, they don't want to touch that part of it, because, "If we do it cuts into our pocketbooks. We wouldn't get our wages if we tried to openly deny Mormonism. But we just want to change all the things we can change to be popular with the world and make profit out of it."

The Prophet Joseph Smith was told by the Lord in the Sacred Grove, "They teach for doctrine the precepts of men, having a form of godliness but denying the power thereof." The idea is to get personal gain. Many pretend they are representing Jesus Christ - for gain. And what is gain? It's money. A fellow on the television the other day was talking about our dear President Clinton and saying how wonderfully honest he is. He has perjured himself against his own nation. He is guilty of adultery and many other crimes. The speaker said everything is fine and dandy, and you'd better believe it because he, Clinton, is the President [of the United States].

I am really broken-hearted. I know the gospel of Jesus Christ is true. I know that the priesthood is upon the earth. I know that when the Prophet Joseph said it would never be taken from the earth again[19] or given to another people, that he was a prophet of God and that this prophecy would be fulfilled. I also know that Brigham Young said, "God will preserve a portion of this people, of the meek and the humble,

to bear off the Kingdom to the inhabitants of the earth, and will defend his priesthood; for it is the last time, the last gathering time"[20]. Also, Heber C. Kimball said, "The time will come when the Lord will choose a people out of this people upon whom he will bestow his choicest blessings"[21]. These will be those who have put righteousness to the fore, and they will be those who will welcome the Saviour. I believe those prophecies have come from true prophets of God. I believe those prophecies will be fulfilled - whether you qualify or not. It is not going to make one bit of difference to God himself whether you qualify or not, because it's going to be you who gets the blessing, not he. Remember, he will find those who will qualify themselves.

Brothers and sisters, we're going to have to qualify. God prophesied through his servants that this Mormon people will, many of them, go into apostasy. Who prophesied it? His prophets. We don't want to believe it, because it hits us right smack between the eyes! But it is true. The Church of Jesus Christ has definitely gone into apostasy. "You speak to me with your lips, but your hearts are far from me. You teach for doctrines the commandments of men. You claim that I have spoken to you, and I have not spoken to you. You lie when you say you are my people, when you believe me not."[22] These statements, or those similar to them, are in the scriptures. Prophecy, prophecy, the sureness, the perfect pureness of the spirit of prophecy - why can't we hear that wonderful word again? People ask me if I am a prophet, and I will not answer that question. God alone can answer that. But by my works you will know, not because I have ever said I am - that wouldn't make one bit of difference. I am a servant of God only when I am serving him and not man or myself. And so it is with all of us.

Brothers and sisters, I've tried to talk to you on this subject of prophecy today, because I know it is important. I know I am a feeble, poor speaker, but I hope I have put the point over to you. Please, please pick up your scriptures and read them. Read The Teachings of the Prophet Joseph Smith, that wonderful, wonderful book. Yes, the Church has changed it a little bit, but get an issue of the Teachings that is over 20 years or so old, and read it and see the prophecies he has made and whether they are fulfilled. If they are not yet fulfilled, believe me they will be fulfilled! And you can count on it.

Read the History of the Church, and read the teachings of that wonderful man, Brigham Young, his Discourses. I know he stood up and hollered at the people and bawled them out and chastised them over and over. They needed it. Then he said, "I fear that when I am gone, this people will put aside those principles of the gospel that we consider so valuable."[23] He said he hoped that day never came, and then he turned around and said, "But it will happen." He said he feared that the people would put aside the principle of celestial plural marriage, "And if they do," he said, "the keys will be turned against us."[24] What keys? The keys that have the right to open the doors to the gates of heaven. Brigham Young was a man of God; he spoke for God. The Lord said that when his prophets speak, it is as though he himself had spoken.

Brigham Young prophesied that the people would go astray, that they would put righteousness aside and follow the precepts of men and the ways of the world. Has that happened? You bet it has.

John Taylor saw the picture when he said, "We are getting into such a condition that if we were to meet the Lord, we could not look him in the face, and the way we are going, it will soon be impossible to tell what we do believe"[25]. Dear John Taylor, bless his heart, how he did hit the same subjects as the prophets before him. How he did weep over the sins of the people. How he did cry to heaven, "Father in Heaven, why does this have to happen, why do the people have to be so dark-minded? Why do they turn against righteousness and want the things of the world?"

The attitude today is still, "Let's do away with the things in the gospel that the world doesn't like, the things that we're being persecuted for. I don't want to lose my home, I don't want to lose my family or my job. I don't want to be driven and chased from one place to another. Father in Heaven, please put me at peace with the world." When did God ever at any time put his people at peace with the world? Didn't he say the world, worldliness, is his enemy? Peace with the world--people have always cried for it and sought it. Put me in harmony with the world. But, "If ye are of the world, ye are not mine."[26] And so it is.

Dear ones, prophecy has told us that we have a mission to fulfil. We have a mission. And God is going to fulfil that prophecy and mission, whether I do it, or you do it, or somebody else does it. But

somebody is going to have to live the fullness of the gospel in every respect, live all of the laws and ordinances of the restored gospel, before God can use them - or God himself is not a Prophet!

I hope you've heard what I have said, brothers and sisters, because we are under great condemnation if we turn aside from the prophecies of God and say they will not be fulfilled because the lawyers say they won't. I say, to hell with the lawyers because that's where they are going to end up anyway for their self-seeking and turning against the Spirit of God. That's exactly what is going to happen in this old world of ours.

We are going to have calamities come upon us. You are going to see the mountains east of you shaken until they crumble. You are going to see this world of ours shaken and blown and twisted and turned in many, many places, because God has predicted that these things will happen. There will be a few places in Salt Lake that will not be scratched or turned, because God has predicted it through his prophets. And again, those prophecies spoken by those prophets will be fulfilled to the letter.

So you can look for those things. But, dear brethren and sisters, please also know that the prophecies pertaining to the cleansing of God's House, and the setting of things in order, particularly of punishing this nation for the terrible things they have done against God's people, are also going to be fulfilled. Even though it was prophesied that it would happen, Wo unto them by whom those prophecies are fulfilled. That sounds funny, maybe, but nevertheless, God raised up people to fulfil prophecy - wicked, wicked men and women to fulfil prophecy. And so it is.

The United States of America is going to be bathed in blood. That's not a nice sight, not a nice thing to see. It's not a nice thing at all to see children lying in the street, dying, and see your loved ones bleeding to death. Oh, war is a horrible, horrible thing. We have never tasted it in the State of Utah, we've never tasted what war is today. But we will have that taste to our hearts' content. And we will know what God can do. We will say, "God, you can't do this to me, because I'm such a good boy, a Latter-day Saint. I pay my tithing, I go to Church, I sit down every Sunday and listen to the choir, and I definitely watch television every time I get a chance. Such we are.

Brothers and sisters, I hope and pray we will come out of the darkness that we, as a little group of people known as Fundamentalists, are in - let's come closer than that - the Allred Group[27]. I don't like that name, and yet I didn't put it on this group, somebody else did and if God wants it to stay there, I guess it will stay there. But I hope that those Allred boys, Rulon[28], Owen and Marvin, will live up to that good name and lead this people in righteousness as long as they possibly can.

Brothers and sisters, I've said enough. Again, I want to plead with you to please study prophecy and see what is going to happen. And then, for goodness sakes, be ready for it. Build your homes like you are going to stay there forever. But be ready to leave on a day's notice. That is prophecy, my brothers and sisters.

God bless you. Amen.

Footnotes

1 J.S.T., Amos 3:7.

2 John 9:1-3.

3 Whilst in the Bible the term lawyer doesn't always specifically refer to those involved in dealing with civil law, when the scriptures do deal with the legal profession it is almost always negatively (see Luke 1:46,52 & Alma 10:13-15). The Presidents of the Church from Joseph to Joseph F. Smith have also been against the Saints becoming or being involved with lawyers (see Teachings, p. 329, History 7:258 etc.). However, an extraordinary number of General Authorities since that time have had law degrees (see Church Almanac).

4 History of the Church, vol. 6, p. 365.

5 Journal of Discourses, vol. 12, p. 246.

6 Mosiah 3:19.

7 James 4:4.

8 1 John 2:15.

9 The couple were undoubtedly quoting from the anti-Mormon-Fundamentalist writings of Brian C. Hales. A response to his views is included in this issue as an addendum to the "Last prophecies of John Taylor" article.

10 8-Hour Meeting, Lorin C. Woolley Account, September 1929. (<http://www.bigfoot.com/~mahonri/1886meet.htm>)

11 Improvement Era, vol. 4, p. 394, 1901.

12 See "An Uninterrupted Line of Authority" article.

13 See D&C, Section 85.

14 J.S.T., Isaiah 24:5.

15 Ibid., 28:15.

16 Ibid., 28:20.

17 See Alma 29:1.

18 Joseph W. Musser was considered President of the Priesthood until his death in 1954. He was editor of Truth magazine (1935-54), and wrote several books and pamphlets.

19 See D&C 27:13 and 112:30.

20 Contributor, vol. 10, p. 362.

21 Deseret News, 9 November 1865. (For further comments on a people chosen out of this people, see Heber C. Kimball, J.D. 4:108; J.D. 6:102; Millennial Star 42:584, 1880; George Q. Cannon, J.D. 24:143; 1883; Orson Pratt, J.D. 15:361)

22 Isaiah 29:13, Ezekiel 33:31.

23 "the fulness of the Gospel is the United Order and the order of Plural Marriage, and I fear that when I am gone, this people will give up these two principles which we prize so highly;" Brigham Young, Dedication of St. George Temple, April 1877, Truth 1:19, July 1935. There are other statements made by President Young about pressures from and upon the Saints to "give up" polygamy, such as: "The powers of hell will do their utmost to get this people to give up that holy law which God designs to maintain." Brigham Young, Spring 1863, Life of Mosiah Hancock p. 48.

24 "If we do not embrace that principle soon, the keys will be turned against us." John Taylor, October 10th, 1882.

25 Deseret News, 9 March 1889.

26 John 15:19, 1 John 2:16.

27 A nickname applied to the group of Latter-day Saints who believe Owen Allred to be a prophet. They, however continue to consider themselves members of the LDS Church.

28 Rulon C. Allred was also Owen Allred's predecessor, having been martyred in 1977. A selection of his sermons are available in a two volume publication, Treasures of Knowledge (1982).

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